



Guidelines for Extraordinary Ministers  
of  
Holy Communion  
at  
Shrine of the True Cross Catholic Church



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

INTRODUCTION .....	3
SPECIFIC DIRECTIVES REGARDING EXTRAORDINARY MINISTERS OF HOLY COMMUNION.....	4
Dress Code .....	4
CONTINUING EDUCATION & FORMATION: .....	6
IMPORTANT NOTE: MATTER OF SCHEDULING.....	6
Preparation at Home.....	6
Preparation at Church .....	6
Order of the Mass .....	7
The Question of Blessings during The rite of distribution of Holy Communion.....	7
Purification of Sacred Vessels:.....	8
Washing of Sacred Vessels:.....	9
SPECIAL GUIDELINES FOR EMHCs in HOSPITAL & to SHUT-IN's Ministry .....	10
Posture: .....	10
Vestments, Vessels and appointments of the church.....	12
APPENDIX A .....	29
INSTRUCTION IMMENSAE CARITATIS .....	29
Instruction on Facilitating Sacramental Eucharistic Communion in Particular Circumstances.....	29
Extraordinary Ministers for the Distribution of Holy Communion .....	29
The Extended Faculty for Receiving Communion Twice in the Same Day.....	30
Mitigation of the Eucharistic Fast for the Sick and the Aged.....	31
Piety and Reverence Towards the Blessed Sacrament When the Eucharist is Placed in the Hands of the Faithful.....	32
Endnotes.....	33
APPENDIX B.....	34
THE PRECEPTS OF THE CHURCH .....	34
APPENDIX C .....	35
A EUCHARISTIC INSTRUCTION BY BISHOP FIORENZA.....	35
APPENDIX D .....	37
INSTRUCTION CONCERNING WORSHIP OF THE EUCHARISTIC MYSTERY .....	37
INAESTIMABILE DONUM .....	37
Foreword.....	37
A The Mass .....	38
ENDNOTES .....	42
APPENDIX E.....	43
TOGETHER IN HIS NAME PROPER EUCHARISTIC LANGUAGE .....	43
APPENDIX F.....	45
TOGETHER IN HIS NAME .....	45
NORMS FOR THE RECEPTION OF COMMUNION .....	45
APPENDIX G .....	47
INSTRUCTION REDEMPTIONIS SACRAMENTUM .....	47

# Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

## INTRODUCTION

Each of us by our baptism has been anointed Priest, Prophet and King so that we might go forth to contribute to the building up of Christ's Body, the Church. Developments flowing from the Second Vatican Ecumenical Council have provided for "ministries of supply" on the part of the laity. That is to say these ministries are not properly the right of the lay persons per se. The sacrament of Baptism does not include with it the right to take upon oneself roles of ministry that are proper to the ordained. These roles (most especially, distribution of Holy Communion) properly derive from the sacred power, the authority and duties conferred upon the sacred minister at his ordination: Bishops, Priests & Deacons.

In view of the lack of adequate numbers of ordained ministers, who ordinarily serve in the particular ministries as a right and duty flowing from their sacred office, the Supreme Pontiff (Paul VI & his successors) has seen fit to provide for the extension of these functions to certain members of the laity by way of a commissioning into an extra-ordinary ministry. We must always take care to avoid confusing the roles proper to the lay faithful and those proper to the ordained. This is why lay persons who have been commissioned to ministries of supply are called Extraordinary Ministers of Holy Communion (hereafter -- EMHC).

When he instituted these provisions, Pope Paul VI, through the Sacred Congregation for the Discipline of the Sacraments (25 January, 1973), set forth an instruction entitled *Immensae Caritatis* which spelled out important criteria the selection of persons to serve as EMHCs. (See the appendix)

In committing yourselves to this special service, not only have you agreed to live as examples of upright moral lives and of faithful and obedient devotion to Christ, who is truly present in the Eucharist, you have also committed yourself to grow in our faith by way of frequent reception of the Sacraments of Penance and Holy Eucharist, devotion to the Eucharist, especially adoration of the Blessed Sacrament, ongoing study and spiritual reflection, along with spiritual and corporal works of mercy.

In order to serve the parish family as an Extraordinary Minister of Holy Communion at the Sacred Liturgy and/or to the sick and homebound please be certain that you are in conformity with the following requirements:

- ❖ One must be a Baptized Catholic (If baptized in a Christian communion other than the Catholic Church – one must have been received into full Catholic Communion through a formal Profession of Faith that has been officially received by a Priest).
- ❖ Having received all the Sacraments of Initiation including: Baptism, Confirmation and Eucharist.
- ❖ If married, it must be a valid sacramental union or a union that is officially sanctioned by the Catholic Church.
- ❖ Be a Catholic in good standing, who attends Mass on all Sundays and holy days of obligation, and keeps the precepts of the church (See appendix 2) and maintains a lifestyle that is in keeping with and exemplifies the Catholic Church's faith and morals.
- ❖ Be a Registered member of the parish.
- ❖ Be at least 18 years of age or a senior in high school,
- ❖ One must have no impediment to reception of the Sacraments.
- ❖ Be commissioned by the diocesan Bishop for service in our parish (this is obtained from the Bishop by the Pastor through a letter of petition).

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

### SPECIFIC DIRECTIVES REGARDING EXTRAORDINARY MINISTERS OF HOLY COMMUNION

The Church's documents clearly state that we are to establish and allow these ministries of "supply" according to authentic need of the Church and not merely as an attempt to give people something to do. This necessarily requires a commitment to service for the benefit of the Church and not for the individual's personal interests or purposes, according to the Church's specifications-exercised out of a desire to respond to the legitimate need of the parish community. The EMHCs commitment, if it is to be an authentic commitment, must be one of service. This implies a service based not on their own convenience, but a service that is committed to meet the needs of the Church. This is not to be taken lightly and also implies a serious obligation to be present to serve when scheduled or to make sure to have a replacement from among the others who have been legitimately commissioned. The EMHC should also recognize that their having been commissioned places them at the disposal of the Church according to Her needs. Therefore, one should be prepared to serve at the Sacred Liturgy, if needed, and in taking Holy Communion to the sick and homebound, if the needs of the Church require it.

Please be aware of the following points:

- a. An EMHC does not assist with fractioning or dividing-up of the Hosts or pouring the Precious Blood into cups. This is reserved to the Priest who is only assisted by a Deacon or another Priest.
- b. The EMHC does not give Holy Communion to his or herself when they assist the Priest at Mass. After the Priest has received communion in the usual manner the Deacon is first (if one is present and assisting) and then the EMHCs receive communion from the Priest and/or Deacon.
- c. The EMHC distributes to the faithful with the words "The Body of Christ"... "The Blood of Christ". No other words are to be used. Please refrain from addressing the recipient by name.
- e. When the Holy Eucharist has been distributed, the EMHCs are to see to it that all the sacred vessels have been purified.
- f. Whenever handling the Sacred Species and when purifying the sacred vessels, There is to be no talking that is not absolutely necessary for the reverent and proper performance of these duties.
- g. All persons, whether ordained, EMHCs, or laity in general are to observe the discipline of genuflecting before the Blessed Sacrament when one comes in to our Lord's divine presence in church, when one leaves the divine presence, and, outside of Mass, whenever one crosses in front of the Blessed Sacrament, whether it is located in the tabernacle or exposed, outside the tabernacle. The only exception to this is when one suffers a physical disability that impedes genuflection. In such circumstances one is to substitute genuflection with a profound bow, from the waist.

### DRESS CODE

d. Extraordinary ministers of the Holy Communion should be appropriately dressed when distributing Communion during the liturgy'.

The Church has the duty to exercise the discipline of the sacraments so as to insure reverence, respect and decorum appropriate for the dignity of God, our sacred rites and the sacred realities in which we come into contact.

In this connection, Venerable Pope John Paul II, in his encyclical letter, *Ecclesia De Eucharistia*, April 17, 2003, (#52) stated the following:

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

“It must be lamented that, especially in the years following the post-conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation there have been a number of abuses which have been a source of suffering for many. A certain reaction against “formalism” has led some, especially in certain regions, to consider the “forms” chosen by the Church's great liturgical tradition and her Magisterium as non-binding and to introduce unauthorized innovations which are often completely inappropriate.

I consider it my duty, therefore to appeal urgently that the liturgical norms for the celebration of the Eucharist be observed with great fidelity. These norms are a concrete expression of the authentically ecclesial nature of the Eucharist; this is their deepest meaning. Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated.”

Archbishop Fiorenza's letter, of June 6, 1999, established the following dress code in our diocese: “Coats and tie for men and modest dresses, suit or pant suit for women” (*Modest* is defined as covering the back, no plunging neckline and no more than 2 inches above the top of the knee).

It should be understood by all liturgical ministers that the commitment to serve includes the commitment to dress in accordance with the stated dress code. I am asking that this dress code be followed with fidelity. I appeal to all those serving in liturgical ministries to come to church dressed in a way that makes one prepared to serve, even when not scheduled, so as to be able to serve if needed. If one does not come dressed according to this dress code, then one is to refrain from presenting oneself for service.

The dress code looks like the following:



### Men:

slacks with belt  
collared dress shirt  
tie  
coat  
dress shoes

### Women:

#### Dresses:



covering the back and shoulders  
no plunging neckline  
no slits in the skirt  
and no more than 2 inches above  
the top of the knee  
dress shoes

#### Pant Suit:



full-length dress pants  
modest blouse  
long sleeve jacket (not a sweater or a warm up  
suit)  
dress shoes (avoid high heels)

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

### TRAINING & COMMISSIONING

Training sessions are conducted on a per-need basis for introducing new EMHCs. The training should include the liturgical, theological, spiritual and the practical aspects. Commissioning (given by the Bishop after having first been petitioned by the Pastor) is usually solemnized publicly at one of the parish's weekend Masses. The EMHC is to understand that the commissioning is for service at their parish only and should not presume to be authorized to serve in another parish. EMHCs are to be given the option of renewing their commitment each year by a re-commissioning.

### CONTINUING EDUCATION & FORMATION:

EMHCs will be provided with opportunities for ongoing formation, spiritual reflection and growth. These opportunities may take varying forms and timeframes, but will afford opportunities for all who serve, to reflect on the meaning and deepen their devotion to the Word of God and the Eucharist as well as to reflect on the presence and action of God in the life and service of the EMHC. Continued study is of immense importance. The Catechism of the Catholic Church is one of the best places from which to start. Please see the Pastor or the coordinator of the EMHCs for additional documents.

### IMPORTANT NOTE: MATTER OF SCHEDULING

One's privileged position in service of our Lord and His Church is not to be taken lightly. It implies a serious obligation to be present when scheduled or to arrange for a substitute from among other duly commissioned EMHCs.

### PREPARATION AT HOME

1. See to it that you are bathed and well groomed.
2. Dress according to the dress code stated above.
3. Leave home in ample time to be recollected and prepared to enter into the holy Sacrifice of the Mass.
4. Conduct a regular examination of conscience and plan to celebrate the Sacrament of Penance on a frequent basis (every 1-3 months; or right away if you fall into any serious sin).

### PREPARATION AT CHURCH

1. Arrive at least 15 minutes before Mass, sign in, wash hands.
2. The first EMHC to arrive checks amount of reserved consecrated Hosts in tabernacle. *Open tabernacle door, genuflect, check ciborium, genuflect, and then close tabernacle door.* At the Vigil and the first Mass of the day, place the key in tabernacle door.
3. Arrange on the Credence table: Four communion cups, four purificators, four ciboria (taking into account the number in the Tabernacle) four patens, water cruet, bowl and small towel. Servers are to place them on the credence table.
4. Pour wine to flagon using the measuring cup for guidance. Place the large host and estimated quantity of small hosts in the large ciborium. Place the flagon and large ciborium on the gifts table.

*Note: These vessels are sacred by virtue of their having been fashioned from precious materials and reserved exclusively for use at the service of, and contact with, the Blessed Sacrament. Those who have been entrusted with the handling of the sacred vessels are to use great caution when carrying them so as to prevent dropping, hitting, rubbing together, or scratching them with other vessels or jewelry. This applies with all instances of handling the vessels: before, during, and after holy Mass.*

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

5. After preparations are completed, you may serve as hospitality ministers by greeting people at the entrance and side doors.
6. Before Mass begins, you may join the Celebrant in prayer and/or take a seat near the sanctuary.

### ORDER OF THE MASS

1. At all Masses the norm will be (with rare exceptions) four ministers of the Precious Blood and four ministers for the Sacred Body. These totals include the Priests and Deacons.
2. At the Communion Rite, after the Communion of the Priest, if the required number of EMHCs is not present in the Sanctuary, and **only if you are dressed according to the stated dress code**, please volunteer and come forward as soon as possible.

*Anyone who is not properly dressed should not volunteer to assist - no matter how shorthanded we are. This serves as a reminder that we should always come to church properly dressed*

3. As the Celebrant receives Communion, the EMHCs\* enter the sanctuary and form a line behind the altar. If the Deacon is present he will assist the Celebrant in ministering the cup to EMHCs. After all EMHCs receive Communion, the Celebrant will hand the ciboria & Communion cups to the remaining EMHCs.

*Note: the distribution of Sacred Hosts & Precious Blood to the Ciboria and Chalices is reserved to Ordinary Ministers (Priest/Deacon) Only.*

4. All Ordinary and Extraordinary Ministers will leave for their stations together. Those stationed nearest the choir will administer the Sacred Body and the Precious Blood to the disabled who are seated on the front pew on the West side of the church, as well as to any in the choir. The other music ministers receive last. Please do not forget them.

### THE QUESTION OF BLESSINGS DURING THE RITE OF DISTRIBUTION OF HOLY COMMUNION

Occasionally parishioners will present themselves with forearms crossed over the chest to the EMHC of the Sacred Host. We must look to what the Holy See has instructed concerning this matter: The Congregation for Divine Worship and the Discipline of the Sacraments (hereafter, CDW) responded to a written query concerning the **Giving of Blessings During the Communion Rite**. This is reported on the ADOREMUS website ([http://www.adoremus.org/0209CDW\\_Blessing.html](http://www.adoremus.org/0209CDW_Blessing.html)) as follows:

What about giving blessings to people who come forward in the Communion line but who are not receiving Communion? Should a priest, deacon or an extraordinary minister of Holy Communion give the person a blessing instead?

What if a person who is not receiving Communion presents himself with arms crossed over the chest, during the regular administration of Communion?

Two men wrote to the Congregation for Divine Worship and the Discipline of the Sacraments (CDW) asking about this practice. Their query asked if there are “particular guidelines or restrictions” concerning the practice of a minister or extraordinary minister giving the person a blessing.

The response from the CDW was in the form of a letter (Protocol No. 930/08/L), dated November 22, 2008, signed by Father Anthony Ward, SM, Under-secretary of the Congregation.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

The letter said that “this matter is presently under the attentive study of the Congregation”, so “for the present, this dicastery wishes to limit itself to the following observations”:

1. The liturgical blessing of the Holy Mass is properly given to each and to all at the conclusion of the Mass, just a few moments subsequent to the distribution of Holy Communion.
2. Lay people, within the context of Holy Mass, are unable to confer blessings. These blessings, rather, are the competence of the priest (cf. *Ecclesia de Mysterio*, *Notitiae* 34 (15 Aug. 1997), art. 6, § 2; Canon 1169, § 2; and Roman *Ritual De Benedictionibus* (1985), n. 18).
3. Furthermore, the laying on of a hand or hands — which has its own sacramental significance, inappropriate here — by those distributing Holy Communion, in substitution for its reception, is to be explicitly discouraged.
4. The Apostolic Exhortation *Familiaris Consortio* n. 84, “forbids any pastor, for whatever reason to pretext even of a pastoral nature, to perform ceremonies of any kind for divorced people who remarry”. To be feared is that any form of blessing in substitution for communion would give the impression that the divorced and remarried have been returned, in some sense, to the status of Catholics in good standing.
5. In a similar way, for others who are not to be admitted to Holy Communion in accord with the norm of law, the Church’s discipline has already made clear that they should not approach Holy Communion nor receive a blessing. This would include non-Catholics and those envisaged in can. 915 (i.e., those under the penalty of excommunication or interdict, and others who obstinately persist in manifest grave sin).

The Congregation’s clarification that extraordinary ministers of Holy Communion (always laity), cannot give sacramental blessings within Mass is very helpful; and could be especially useful to pastors in parishes where inappropriate blessings during Communion have become common.

Although the CDW letter did not mention young children, we often see little children who have not yet received first Holy Communion accompanying their parents in the Communion line, with their arms crossed over their chests — both as a signal to the minister that they are not receiving Communion, and as an expression of the child’s reverence for the Blessed Sacrament.

This reverent gesture of a young child is laudable and appropriate. But sometimes a minister (or extraordinary minister) interprets the child’s gesture as an implicit request for a special blessing as a sort of “substitute” for Communion. While the *intention* of blessing the child may be good, it should be made clear to all that the priest’s blessing at the conclusion of Mass includes everyone, and that there should not be separate blessings for any person during the Communion rite.

In view of the CDW’s response, it would be best to refrain from do anything that would suggest that you are giving blessings during the Communion rite.

### PURIFICATION OF SACRED VESSELS:

1. After completing the distribution of Holy Communion EMHCs of the Precious Blood will go directly to the credence table, direct their bodies toward the tabernacle and crucifix, and consume all of the remaining Precious Blood from the Communion cup. They will then lay the purificators over the top of the cup (do not stuff it inside the cup) and then return to their place in the assembly. One EMHC should remain at the credence table to assist with the water, etc., while the Deacon or Instituted Acolyte purifies the sacred vessels. If there is only a Priest with no Deacon or Instituted Acolyte present at Mass, then the Communion cups are to be taken to the altar to be purified by the Priest.



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

*I reiterate: those who have been entrusted with the handling of the sacred vessels are to use great caution when carrying them so as to prevent dropping, hitting rubbing together, or scratching them with other vessels or jewelry. This applies with all instances of handling the vessels: before, during, and after holy Mass.*

2. The EMHCs who assisted distributing the Body of Christ will take their ciborium to the Priest at the altar.

*Note: the EMHCs may not gather the remaining fragments or transfer them into the ciborium on the altar.*

*Additionally, as of 2005, Pope Benedict XVI rescinded the indulgent that had permitted EMHCs to purify the sacred vessels. Only a Priest, Deacon or instituted acolyte may purify the vessels, not an EMHC.*

3. The Celebrant, concelebrating Priest, or the Deacon, will gather the fragments into the ciborium for the tabernacle and return the Blessed Sacrament to the tabernacle. Meanwhile, all those present in the sanctuary stop what they are doing; turn to face the tabernacle, those who are not holding anything genuflect with the Priest before he closes and locks the tabernacle door, those who are holding something are to reverence the Blessed Sacrament by making a profound bow.

4. The Priest returns to the altar for the purification of the patens, Chalice, (Communion cups, if not purified at the credence table), and ciboria. EMHCs are to return the sacred vessels to the credence table or the altar. They are to go to the ablution bowl on the credence table and rinse any particles of the Blessed Sacrament off of their fingers and then dry their fingers with a purificator. An EMHC should stand ready, if needed, to assist the one who is purifying by handing him the vessels for purification and taking from him the purified vessels. The EMHC will then carry the purified patens and ciboria to the credence table.

5. Finally, after it has been purified, the Chalice is placed on the side of the altar with the purificators placed over the cup, the paten is set over the top of the chalice and purificators, the pall is placed over the top of the paten. The Corporal is folded (in such a way that it is treated as a sacred vessel containing the small particles of the Blessed Sacrament) and placed into the burse. The Chalice veil is draped over the Chalice and the burse placed on top; it is then carried to the credence table and the veil neatly arranged.

6. An EMHC will return the Tabernacle key to the sacristy after the last Mass of the day.

7. The EMHCs will retrieve the Chalice and other sacred vessels immediately after the procession at the end of Mass and carry them to the sacristy so as to purify/wash them.

*Note: it is a grave abuse of the Eucharist for the Sacred Species to be cast into the Sacramentum. The remaining Precious Blood must be consumed. Never pour the Precious Blood in the Sacramentum.*

### WASHING OF SACRED VESSELS:

1. The sacristans or EMHCs are to remove their jewelry and use the washing mitts so as to avoid scratching the sacred vessels.

2. Once the sacred vessels have been carried to the sacristy, the corporal and purificators are to be carefully gathered and placed in the laundering hamper for the used altar linens.

3. Ciboria are washed after: each weekday Mass, Vigil Mass and the last Sunday or Holy Day Mass. Wash purified communion cups and flagon after every Mass. Empty and rinse the ablution bowl into the sacramentum and then wash it in the same way as the other sacred vessels. The Flagon is stored with stopper off. Rinse purificators in Sacramentum if they have the Precious Blood on them. Don't forget to dry the cruet and finger bowl. The sacred vessels are first to be rinsed and drained over the sacramentum using pure water. This is to be followed by a washing with hot soapy water in the sink. After the sacred vessels have been washed and dried, they are to be set up for the following Mass or, if no Mass follows, then put away in the cabinets.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

During the purification of Sacred Vessels whether in the sanctuary during Mass, or in the sacristy, after Mass, EMHCs must be reverent and avoid unnecessary talk.

### SPECIAL GUIDELINES FOR EMHCS IN HOSPITAL & TO SHUT-IN'S MINISTRY

EMHCs should be appropriately dressed when bringing Communion to the hospitalized and shut-ins: "Coats and tie for men... and dresses for women." When one approaches the tabernacle to retrieve the Blessed Sacrament to take to the homebound and the sick, they are to remember to genuflect to our Lord when they have opened the tabernacle door. Once they have the Sacrament in their pyx there is no further need to genuflect to the tabernacle. This is because one has Christ, present in the Eucharist, in their possession. Only after returning the unconsumed Hosts to the ciborium and placed back in the tabernacle does one need to genuflect again, just before closing the tabernacle door. One should pause to kneel in the chapel for at least a momentary prayer of thanksgiving before leaving.

We must always guard against profanation and desecrations against the Blessed Sacrament. The EMHC is to exercise great caution to replace the tabernacle key in its designated place. The key is not to be left out on a counter or in the lock of the tabernacle door except for the times necessary to accommodate our Mass schedule on weekdays and weekends.

Please do not carry on conversations while in transit with the Blessed Sacrament. When in the automobile the radio should be turned off and one should go directly to the recipient(s) with no stops for social visits or to do any shopping. When returning from the hospital or shut-ins please bring the Blessed Sacrament, if you still have it, to the Day Chapel and return it to the ciborium in the tabernacle.

### POSTURE:

Posture is important. There are different postures for different activities and different moments in the Mass.

1. Your general posture should be reverent and dignified at all times. Do not fidget. Do not play with your cross or with your cincture. Everything you do, whether in movement or standing still, should be done smoothly, gracefully, and with dignity. If you make a mistake do not get flustered -- keep going without attracting attention to yourself by making a scene.
2. **Walking:** walk in a dignified manner without rushing and without going too slowly. Keep your back straight and hold your head up. When walking side-by-side with another server always move together -- in sync with your partner.
3. **Genuflecting:** genuflecting is a sign of respect that is only shown to God. We genuflect when we enter or leave the Church. When you genuflect keep your hands folded in front of your chest as you go down touching your **right knee** to the floor. When your knee has touched the floor stay there for a second. Do not rush it. Keep your body straight do not wobble back and forth. Don't step on the hem of your alb or vestment or you will trip and you could fall.
4. **Bowing:** bowing is a dignified sign of respect for holy things and for people. We bow to the altar because it is a symbol of Jesus Christ. Servers bow to the Priest when they approach him and when they had finished their task and are ready to leave him. We make a deep bow, bowing low from the waist with our head bowed down, when we bow to the altar. We make a simple bow that is not so deep when we bow to the Priest or to one another.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church





We bow as we approach for Holy Communion. You must be at a complete stop when you make a bow. You should never bow while walking at the same time.

- 5. Standing:** always stand up straight with both of your feet set firmly and evenly spaced in a comfortable position on the floor. Do not lean on things. Never put your foot on a wall or object near where you are standing.
- 6. Sitting:** when in a seated position keep your knees together with your hands flat on your legs. Do not slump or fidget. Do not bother the person next to you.
- 7. Kneeling:** when you kneel your body should be straight and your hands should be folded with your palms flat against each other in front of your chest with your fingers directed upward. Do not slump.
- 8. Hands:** when you are not carrying something your hands should be folded with your palms held flatly together, in front of your chest, with fingers pointed upward. If you are carrying something in one hand hold the other hand flat against your chest.
- 9. Eyes:** during Mass you should not let your eyes wander. Keep your eyes directed to the Priest and Deacon, remaining attentive to what is happening at all times so that if you are needed you'll be able to recognize the queue or signal and respond discreetly without causing distraction for others.


## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church


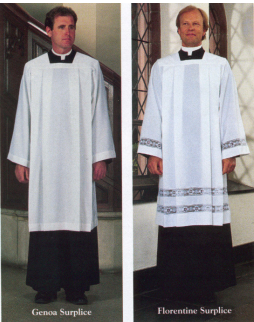

### VESTMENTS, VESSELS AND APPOINTMENTS OF THE CHURCH

Those assisting in the Liturgy should be able to describe and identify and locate the following objects (where they are stored and how or where they are placed or used during Mass - see below):


<u>Bishop's Vestments and Regalia:</u>	
<p><b>Mitre:</b> The mitre is a kind of folding-hat worn by bishops. It consists of two like parts, each stiffened by a lining and rising to a peak; these are sewn together on the sides, but are united above by a piece of material that can fold together. Two lappets trimmed on the ends with fringe hang down from the back. The mitre is, theoretically, always supposed to be white.</p>	
<p><b>Crozier:</b> a bishop's pastoral staff. It symbolizes the shepherd's work of using the crook to draw the straying sheep back into the fold, and of using the straight end to repel the predator wolves who would snatch the sheep away to their death.</p>	
<p><b>Zucchetto:</b> The small, round skullcap of the Bishops.</p>	
<p><b>Bishop's ring:</b> worn on the right-hand ring finger. It signifies his office as a successor of the Apostles. The faithful genuflect and kiss the bishop's ring as a sign of respect for his office.</p>	

# Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

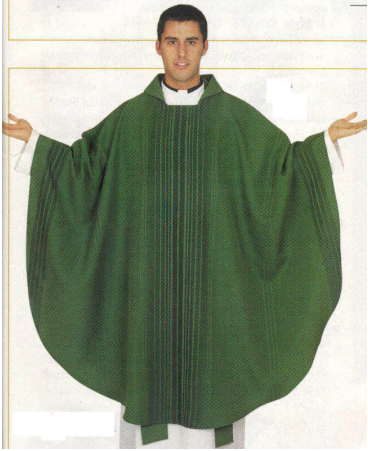


<p><b>Pectoral cross:</b> worn by bishops over their vestments at Mass and over their clerical clothes outside of Mass.</p>	
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<u><b>Vestments:</b></u>	
<p><b>Cassock:</b> a black garment reaching down to the ankles; worn by priests.</p>	
<p><b>Surplice:</b> a loose-fitting white church vestment with wide sleeves.</p>	
<p><b>Amice:</b> A liturgical vestment consisting of an oblong piece of white linen worn around the neck and shoulders and partly under the alb. Used to cover the clothing underneath and protecting the vestments worn over the amice.</p>	

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Alb:</b> a full-length white linen garment, with sleeves, worn by the celebrant at Mass under a chasuble. It symbolizes the self-denial and chastity befitting a priest. It hangs down to the ankles, to remind him that he was bound to practice good works to his life's end. At present the priest in putting on the alb says this prayer: "Purify me, O Lord, from all stain, and cleanse my heart, that washed in the Blood of the Lamb I may enjoy eternal delights."</p>	
<p><b>Cincture:</b> is an article of liturgical attire used to confine the loose, flowing alb, and prevent it from impeding the movements of the wearer. But its liturgical character appears from the prayers which even from early times were recited in putting it on and from the symbolism of spiritual watchfulness.</p>	
<p><b>Deacon's Stole:</b> The stole is worn by all ordained ministers over the alb for all liturgical and sacramental functions. It is like a long scarf in shape and comes in different colors for the various seasons, feasts, etc. A deacon wears the stole over his left shoulder and drawn diagonally across the chest and back to the right side where it is fastened.</p>	
<p><b>Deacon's Dalmatic:</b> The dalmatic, worn over the alb and stole, is the vestment proper to the deacon. It is not worn only at Mass but can be worn for all liturgies. In practice, however, it is generally worn for more solemn occasions. The deacon wears his stole when carrying out his office in liturgical celebrations.</p>	

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Chasuble:</b> is worn over the alb and stole. It is the vestment proper to the priest celebrant at Mass and at other rites directly connected with Mass. Concelebrating priests may or may not wear chasubles for Mass. Different colored chasubles are used for the different seasons and feasts - the stole and chasuble are always of the same color. When assumed in vesting for Mass, the act is accompanied with a prayer which speaks of the chasuble as the "yoke of Christ". The chasuble symbolizes Christ.</p>	
<p><b>Stole:</b> The stole is worn by all ordained ministers over the alb for all liturgical and sacramental functions. It is like a long scarf in shape and comes in different colors for the various seasons, feasts, etc. A priest wears it around his neck and hanging down in front. The stole is a sign of the priest exercising his sacred priestly power for the sanctification of the people of God.</p>	
<p><b>Cope:</b> a great cloak-like garment, is worn by a priest in processions and other services.</p>	

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

**Humeral Veil:** is worn like a shawl, over the shoulders, and used by the priest or bishop in processions of the Blessed Sacrament, in giving Benediction, in carrying the Host to its repository on Holy Thursday. In processions of the Blessed Sacrament, and at Benediction given with the monstrance or ostensorium, only the hands are placed under the humeral veil; in other cases it covers the sacred vessel which contains the Host. In the cases mentioned under the third heading the humeral veil must always be white.





## Vessels and Other Liturgical Appointments

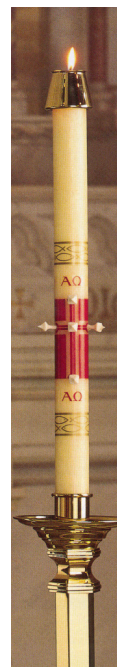
**Canopy:** the covering under which the Blessed Sacrament is sometimes borne in processions etc.



**Processional Candles:** Candles carried in procession by servers.





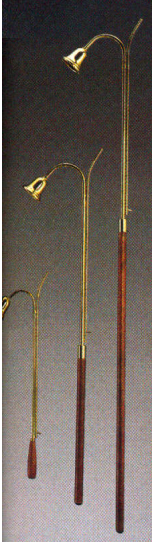

**Paschal Candle:** This candle represents Christ whose light pierces the darkness. The candle is lit from the Easter fire at the beginning of the Easter Vigil Mass and carried into the unlit church where it dispels the darkness. This Christ candle remains in the church sanctuary during the Easter season. During the rest of the liturgical year it is positioned at the Baptismal font and lit at all Baptisms. At funerals the Christ candle is placed in the center of the sanctuary near the casket.






**Followers:** Fittings that rest on the top of candles. These enable the candle to burn evenly, preventing the melted wax from running down the side of the candle.







## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Candle Stands:</b> Stationary stands on which candles for the altar are placed. Candle stands are to be located either on or near the altar.</p>	
<p><b>Sanctuary Candle:</b> This candle signifies the presence of the Blessed Sacrament in the tabernacle. This reminds us we are in the presence of God and are to show proper respect, reverence and prayer.</p>	
<p><b>Tapers:</b> are used to light and extinguish candles.</p>	
<p><b>Thurible:</b> used to carry burning incense and for the incensing of the Blessed Sacrament, objects of veneration and people.</p>	





## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Incense:</b> a granular natural substance deriving from plants. When it is placed on burning coals it produces a sweet smelling smoke that rises up to heaven as a pleasing offering to God.</p>	
<p><b>Boat:</b> the container in which incense is kept. A small spoon is used for taking incense out of the boat and putting it on the hot coals in the thurible.</p>	
<p><b>Coals:</b> are lit and placed in the thurible. They provide the heat for burning incense in sacred worship.</p>	
<p><b>Processional Cross:</b> A cross, usually a crucifix, carried in liturgical processions.</p>	
<p><b>Crucifix:</b> a cross with an image of the Christ attached to it. This depicts the crucifixion of Our Lord, Jesus. It enables us to remember that at every Mass we re-present, in an un-bloody way, the self-sacrifice of Jesus to God the Father for the salvation of the world and the forgiveness of our sins.</p>	






## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Tabernacle:</b> the special place and vessel where the Blessed Sacrament, the Holy Eucharist is kept in reserve. When we enter and before we leave the church, we always face the tabernacle and reverently genuflect to our Christ who is present in the tabernacle.</p>	
<p><b>Ablution Bowl (For Tabernacle):</b> this vessel holds water that is used for removing any particles that remain on the fingers of the priest, deacon, or extraordinary minister of Holy Communion, after the distribution of the Blessed sacrament to the faithful or after handling the Blessed Sacrament for any other reason.</p>	
<p><b>Ciborium/Ciboria:</b> A special vessel in which the Holy Eucharist is contained and carried at Mass.</p>	
<p><b>Chalice:</b> a worthy vessel in the shape of a cup in which wine and a little bit of water are placed for the holy sacrifice of the Mass. In this vessel, wine and water are miraculously transformed into the Precious Blood of Christ.</p>	



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Chalice with Purificator:</b> The purificator is a special cloth that is used to wipe any remnants of the Precious Blood at distribution of Holy Communion and used for drying the inside of the chalice after communion when it has been rinsed with water. The purificator is placed over the mouth of the chalice when it is being prepared for Mass.</p>	
<p><b>Chalice with Paten:</b> The Paten is a small plate that accompanies the chalice on the altar. The host(s) or bread are placed on the paten for the celebration of Mass. The paten rests on top of the purificator and the chalice when it is being prepared for Mass.</p>	
<p><b>Chalice with Pall:</b> The pall is a covering that is placed over the mouth of the chalice during the Mass. The pall rests on top of the paten, the purificator and the chalice when it is being prepared for Mass.</p>	
<p><b>Chalice with Veil:</b> The veil is an ornate covering that is draped over the chalice before and after the celebration of the Eucharist. It signifies these as sacred vessels that are reserved only for use in relation to the sacred mysteries. It should always be of the liturgical color that applies for the particular Mass being celebrated. White is always acceptable when the other colors are not available.</p>	

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Chalice with Burse:</b> The burse is a pocket or purse-like container in which the corporal is kept before and after the celebration of the Eucharist. It should match the color of the chalice veil.</p>	
<p><b>Burse with Corporal:</b> This is an illustration of how the corporal fits in the burse.</p>	
<p><b>Corporal:</b> The corporal is a special cloth that serves a vessel. It is carefully unfolded on the altar before the preparation of the gifts at Mass. It is called a corporal in relation to the Latin word for body, "Corpus". It is used to catch any small particles or drops of the sacred Body and Blood of Christ that might fall on the altar during the celebration of holy Mass.</p>	
<p><b>Pyx:</b> A small container used for carrying Holy Communion to the sick and the dying.</p>	
<p><b>Cruets:</b> vessels for the water and wine for the preparation of the gifts at Mass.</p>	

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church


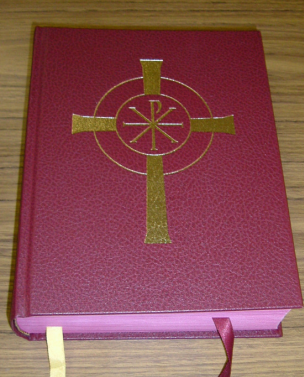



<p><b>Lavabo Pitcher, Bowl &amp; Towel:</b> used for washing the priest's hands at Mass.</p>	
<p><b>Tray:</b> used for carrying ciboria and communion cups at Mass. It should always have a corporal unfolded on it before placing the ciboria and communion cups on it.</p>	
<p><b>Communion Cups Or Chalices:</b> used for distribution of the Precious Blood of Christ to the faithful during Communion time at Mass.</p>	
<p><b>Monstrance:</b> A vessel used for showing the Blessed Sacrament to the faithful, during exposition, so that we may adore Him</p>	

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church






<p><b>Luna:</b> the glass container in which the Sacrament is placed to be held by the monstrance when the Blessed Sacrament is exposed for adoration.</p>	
<p><b>Custodia:</b> The container in which the luna containing the Body of Christ is kept when not exposed in the monstrance. The custodia with the Luna holding the Blessed Sacrament is kept in the tabernacle when the Sacrament is not exposed for adoration.</p>	
<p><b>Bells:</b> are rung during Mass at the epiclesis (the moment when the priest extends his hands out over the gifts and calls the Holy Spirit down on the gifts) and at the elevations of the Body of Christ and the Precious Blood of Christ.</p>	
<p><b>Funeral Pall:</b> a cloth that is placed over the coffin at funerals. It represents our baptismal garment and thus recalls God's promises to us and our promises made to Him at our baptism.</p>	
<p><b>Aspergillum:</b> used for sprinkling (asperges) people or objects with holy water.</p>	



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

<p><b>Missal:</b> The book containing all the prayers used by the priest at Mass.</p>	
<p><b>Lectionary:</b> The book containing all the Bible readings used at Mass.</p>	
<p><b>Binder:</b> used by priest and deacon at Mass for special rites, prayers of the faithful and announcements at Mass.</p>	
<p><b>Altar:</b> The altar table is used for the holy sacrifice of the Mass.</p>	
<p><b>Priest's &amp; Deacon Chair:</b> Chairs from which the priest, with the deacon's assistance, presides over the celebration of the Church's worship</p>	

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

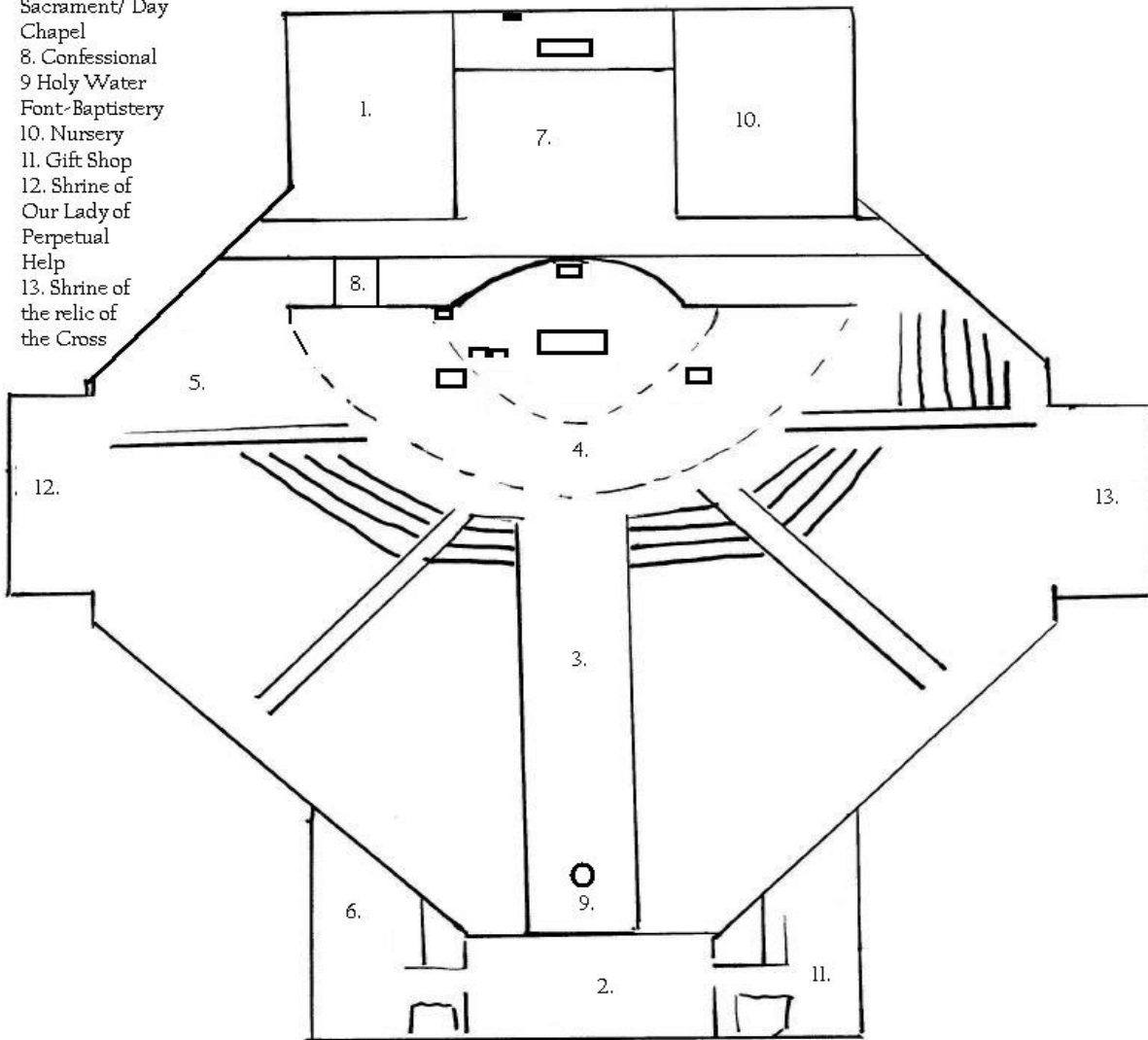
<p><b>Credence Table:</b> the table from which the servers fetch various items needed for the celebration of Mass.</p>	
<p><b>Ambo:</b> The place from which the word of God is proclaimed to all who are assembled in prayer.</p>	
<p><b>Cantor's Podium:</b> The place from which the Cantor leads the assembled faithful in singing.</p>	
<p><b>Hosts:</b> Bread wafers made from wheat flour and water. This matches what Jesus used in the first Mass at the Last Supper. In the Mass it becomes the Body of Christ.</p>	
<p><b>Sacramental Wine:</b> wine that will become the Precious Blood of Christ.</p>	
<p><b>Sacrarium:</b> a special sink that is reserved for purifying the sacred vessels used at Mass. It is piped directly into the ground, not into the sewer pipes, so that any remnants or the Body &amp; Blood of Christ, no matter how small, may not be desecrated.</p>	

# Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

# Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

**B.** all EMHCs should be familiar with, and know their way around, the following areas of the church.

- 1. Sacristy
- 2. Narthex
- 3. Nave
- 4. Sanctuary
- 5. Music-Choir
- 6. Cry Room
- 7. Blessed Sacrament/ Day Chapel
- 8. Confessional
- 9. Holy Water Font-Baptistery
- 10. Nursery
- 11. Gift Shop
- 12. Shrine of Our Lady of Perpetual Help
- 13. Shrine of the relic of the Cross



## APPENDIX A

### INSTRUCTION IMMENSÆ CARITATIS

(Immense Love)

#### INSTRUCTION ON FACILITATING SACRAMENTAL EUCHARISTIC COMMUNION IN PARTICULAR CIRCUMSTANCES

Christ the Lord has left to the Church, his spouse, a testament of his immense love. This wonderful gift of the Eucharist, which is the greatest gift of all, demands that such an important mystery should be increasingly better known and its saving power more fully shared. With the intention of fostering devotion to the Eucharist - the summit and center of Christian worship - the Church, moved by pastoral zeal and concern, has on more than one occasion issued suitable laws and appropriate documents.

Present-day conditions, however, demand that, while the utmost reverence owing to such a Sacrament [1] is constantly maintained, greater access to Holy Communion should be made possible so that the faithful, by sharing more fully in the fruits of the sacrifice of the Mass, might dedicate themselves more readily and effectively to God and to the good of the Church and of mankind.

First of all, provisions must be made lest reception become impossible or difficult owing to a lack of a sufficient number of ministers. Provision must also be made lest the sick be deprived of such a great spiritual consolation by being impeded from receiving Holy Communion because of the law of fast, which they may not be able to observe, even though it be already very moderate. Finally, it seems appropriate to determine in which circumstances the faithful who ask to receive sacramental Communion a second time on the same day may be permitted fittingly to do so.

After a study of the recommendations of certain episcopal conferences the following norms are issued in regard to:

- 1) extraordinary ministers for the distribution of Holy Communion;
- 2) a more extensive faculty of receiving Holy Communion twice in the same day;
- 3) mitigation of the Eucharistic fast for the sick and elderly;
- 4) the piety and reverence owing to the Blessed Sacrament whenever the Eucharist is placed in the hand of the communicant.

#### EXTRAORDINARY MINISTERS FOR THE DISTRIBUTION OF HOLY COMMUNION

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There are various circumstances in which a lack of sufficient ministers for the distribution of Holy Communion can occur:

During Mass, because of the size of the congregation or a particular difficulty in which a celebrant finds himself; outside of Mass, when it is difficult because of distance to take the sacred species, especially in the Viaticum, to the sick in danger of death, or when the very number of the sick, especially in hospitals and similar institutions, require many ministers. Therefore, in order that the faithful, who are in the state of grace and who with an upright and pious disposition, wish to share in the Sacred Banquet, may not be deprived of this

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

sacramental help and consolation, it has seemed appropriate to the Holy Father to establish extraordinary ministers, who may give Holy Communion to themselves and to other faithful under the following determined conditions:

1. Local ordinaries have the faculty to permit a suitable person individually chosen as an extraordinary minister for a specific occasion or for a time or, in the case of necessity, in some permanent way, either to give the Eucharist to himself or to other faithful and to take it to the sick who are confined to their homes. This faculty may be used whenever:

- a) there is no priest, deacon or acolyte;
- b) these are prevented from administering Holy Communion because of another pastoral ministry or because of ill health or advanced age;
- c) the number of faithful requesting Holy Communion is such that the celebration of Mass or the distribution of the Eucharist outside of Mass would be unduly prolonged.

2. Local ordinaries also have the faculty to permit individual priests exercising their sacred office to appoint a suitable person who in cases of genuine necessity would distribute Holy Communion for a specific occasion.

3. The above-mentioned local ordinaries can delegate these faculties to auxiliary bishops, episcopal vicars and episcopal delegates.

4. The suitable person to whom numbers I and II refer shall be designated according to the following order: lector, student of major seminary, male religious, woman religious, catechist, Catholic man or woman. This order however can be changed according to the prudent judgment of the local ordinary.

5. In oratories of religious communities of either sex the office of distributing Holy Communion in the circumstances described in number (I) can fittingly be given to a male superior not having major orders or to a woman superior or to their respective vicars.

6. If time permits, it is fitting that the suitable person individually chosen by the local ordinary for administering Holy Communion, as well as the person appointed by a priest having the faculty spoken of in number II, should receive the mandate according to the rite annexed to this Instruction; they are to distribute Holy Communion according to the liturgical norms.

Since these faculties are granted only for the spiritual good of the faithful and for cases of genuine necessity, priests are to remember that they are not thereby excused from the task of distributing the Eucharist to the faithful who legitimately request it, and especially from taking and giving it to the sick.

The person who has been appointed to be an extraordinary minister of Holy Communion is necessarily to be duly instructed and should distinguish himself by his Christian life, faith and morals. Let him strive to be worthy of this great office; let him cultivate devotion to the Holy Eucharist and show himself as an example to the other faithful by his piety and reverence for this most holy Sacrament of the altar. Let no one be chosen whose selection may cause scandal among the faithful.

### THE EXTENDED FACULTY FOR RECEIVING COMMUNION TWICE IN THE SAME DAY

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According to the discipline currently in force, the faithful are permitted to receive Holy Communion a second time:

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

On the evening of Saturday or of the day preceding a holyday of obligation, when they intend to fulfill a precept of hearing Mass, even though they have already received Holy Communion in the morning of the same day. [2] At the second Mass of Easter and at one of the Masses celebrated on Christmas Day, even if they have already received Holy Communion at the Mass of the Paschal Vigil or at the midnight Mass of Christmas. [3] Likewise at the evening Mass of Holy Thursday, even if they have received Holy Communion at the earlier Mass of the Chrism. [4]

Since, beyond these circumstances which have been mentioned, there are similar occasions which suggest that Holy Communion might fittingly be received twice in the same day, it is necessary here to determine more precisely the reasons for the new faculty.

The norm which the Church, a most provident Mother, has introduced according to venerable custom and included in canon law by which the faithful are permitted to receive Holy Communion only once a day, remains intact, nor is it permitted to be set aside merely from motives of devotion. To a simple desire for repeated reception of Holy Communion it should be answered that the power of the Sacrament by which faith, charity and the other virtues are nourished, strengthened and expressed is all the greater to the extent that one more devoutly approaches the sacred table. [5] For, from the liturgical celebration the faithful should go out to the works of charity, piety and apostolic action so that "they may hold fast by their conduct and life to what they have received by faith and the Sacrament." [6]

Special circumstances however can occur when the faithful who have already received Holy Communion that same day, or even priests who have already celebrated Mass, may be present at some community celebration. They may receive Holy Communion again in the following instances:

- 1) At those Masses in which the Sacraments of Baptism, Confirmation, Anointing of the Sick, Sacred Orders and Matrimony are administered; also at a Mass at which First Communion is received. [7]
- 2) At Masses at which a church or altar is consecrated; at Masses of religious profession or for the conferring of a "canonical mission."
- 3) At the following Masses of the Dead: the funeral Mass, the Mass celebrated after notification of death, the Mass on the day of final burial and the Mass on the first anniversary.
- 4) At the principal Mass celebrated in the cathedral or in the parish on the feast of Corpus Christi and on the day of a parochial visitation; at the Mass celebrated by the major superior of a religious community on the occasion of a canonical visitation, of special meetings or chapters.
- 5) At the principal Mass of a Eucharistic or Marian Congress, whether international or national, regional or diocesan.
- 6) At the principal Mass of any congress, sacred pilgrimage or preaching mission for the people.
- 7) In the administration of Viaticum, in which Communion can also be given to the relatives and friends of the patient.
- 8) Also Local Ordinaries may, besides those cases mentioned above, grant permission for a single occasion to receive Holy Communion twice in the same day, as often as they shall judge it truly justified by reason of genuinely special circumstances, according to the norm of this instruction.

### MITIGATION OF THE EUCHARISTIC FAST FOR THE SICK AND THE AGED

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## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

Above all it remains firmly decreed that a person to whom Viaticum is administered in danger of death is not bound by any law of fasting. [8] Likewise remaining in force is the concession already granted by Pius XII whereby "the sick, even if not confined to bed, can take non-alcoholic drinks and medicines in either liquid or solid form before the celebration of Mass and the reception of the Eucharist without any restriction of time." [9]

In the case of foods and drinks taken for the purpose of nutrition that tradition is to be respected according to which the Eucharist should be received, as Tertullian said, 'before any food' [10] so as to indicate the excellence of the sacramental food.

In order to appreciate the dignity of the Sacrament and to prepare with joy for the coming of the Lord, a time of silence and recollection before the reception of Holy Communion is opportune. In the case of the sick, however, it will be a sufficient sign of piety and reverence if, for a brief period of time, they turn their minds to the greatness of the mystery. The period of time of the Eucharistic fast or abstinence from food and alcoholic drink is reduced to approximately one quarter of an hour, for the following:

- 1) The sick in hospitals or in their own homes, even if they are not confined to bed.
- 2) The faithful advanced in age who must remain at home because of age or who are living in a home for the aged.
- 3) Sick priests, even if not confined to bed, and elderly priests, who wish to celebrate Mass or receive Holy Communion.
- 4) Persons looking after the sick and the aged as well as those relatives of the sick and aged wishing to receive Holy Communion with them, whenever they are unable to observe the fast of one hour without inconvenience.

### PIETY AND REVERENCE TOWARDS THE BLESSED SACRAMENT WHEN THE EUCHARIST IS PLACED IN THE HANDS OF THE FAITHFUL

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Since the Instruction *Memoriale Domini* was published three years ago, some episcopal conferences have sought the faculty of the Holy See to allow the ministers of Holy Communion to place the Eucharistic species in the hands of the faithful. As that Instruction recalled, "the precepts of the Church and the documents of the Fathers amply testify that the deepest reverence and the greatest prudence have been shown with regard to the Holy Eucharist," [11] and should continue to be shown. Especially in this manner of receiving Holy Communion some points indicated by experience should be most carefully observed.

Let the greatest diligence and care be taken particularly with regard to fragments which perhaps break off the hosts. This applies to the minister and to the recipient whenever the Sacred Host is placed in the hands of the communicant.

Before initiating the practice of giving Holy Communion in the hand a suitable instruction and catechesis of Catholic doctrine is necessary concerning both the real and permanent presence of Christ under the Eucharistic species and the reverence due to this Sacrament. [12] It is necessary to instruct the faithful that Jesus Christ is the Lord and Savior and that the same worship and adoration given to God is owed to him present under the sacramental signs. Let the faithful be counseled therefore not to omit a sincere and fitting thanksgiving after the Eucharistic banquet, such as may accord with each one's particular ability, state and duties. [13] So that participation in this heavenly table may be altogether worthy and profitable, the value and effects deriving from it for both the individual and the community must be pointed out to the faithful in such a way that their familiar attitude reveals reverence, foster that intimate love for the Father of the household who



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

gives us "our daily bread" [14] and leads to a living relationship with Christ of whose flesh and blood we partake. [15]

*Note: Please be sure to read the endnote #1 below in its entirety.*

### ENDNOTES

1. Cf. Council of Trent, Session 13, Decretum de SS. Eucharistiae Sacramento, c. 7; D. 880 (1646-1647): "If it is not fitting for anyone to approach any sacred functions except in a state of holiness, then certainly to the extent that the holiness and godliness of this heavenly Sacrament is more and more known to the Christian, all the more must he take care that he does not come to receive it without great reverence and holiness, especially because of the fearful words of the Apostle which we read: 'A person who eats and drinks without recognizing the Body of the Lord is eating and drinking his own condemnation' (1 Cor. 11:29). Thus the following precepts should be recalled to the one desirous of receiving Holy Communion: 'Let a man so examine himself' (1 Cor. 11:28). Ecclesiastical custom declares that the proving of one's self is necessary, so that no one, conscious of having committed mortal sin, though considering himself contrite, should approach the Holy Eucharist without first having made a sacramental confession. This holy Synod declares that this must perpetually be observed by all Christians, even by priests, whose duty it is to celebrate Mass, as long as there is an availability of confessors. If in the case of urgent necessity a priest will have to celebrate without previous confession, he is to make a confession as soon as possible." Sacred Congregation of the Council, Decree Sacra Tridentina Synodus (20 December 1905): Acta Apostolicae Sedis 38 (1905-1906), pp. 400-406; Sacred Congregation for the Doctrine of the Faith, Normae pastorales circa absolutionem sacramentalem generali modo impertiendam (31 July 1972), Norm 1: Acta Apostolicae Sedis 64 (1972), p. 511.
2. Sacred Congregation of Rites, Instruction Eucharisticum Mysterium 25 May 1967, 28; Acta Apostolicae Sedis 59 (1967), p. 557.
3. Cf. Ibid.
4. Cf. Ibid.; Sacred Congregation of Rites, Instruction Inter Oecumenici, 26 September 1964, 60; Acta Apostolicae Sedis 56 (1964), p. 891; Instruction, Tres abhinc annos, 4 May 1967, 14; Acta Apostolicae Sedis 59 (1967), p. 445.
5. Cf. St. Thomas Aquinas, Summa Theol. III, q. 79, a. 7 ad 3 and a. 8 ad 1.
6. Sacred Congregation of Rites, Instruction Eucharisticum Mysterium, 25 May 1967, 13; Acta Apostolicae Sedis 59 (1967), p. 549.
7. Cf. Institutio generalis Missalis Romani, 329a, typical edition 1970, p. 90.
8. Cf. Code of Canon Law (1917) 858, paragraph 1.
9. Motu Proprio, Sacram Communionem, 19 March 1957, 4; Acta Apostolicae Sedis 49 (1957), p. 178.
10. Ad uxorem 2, 5; Patrologia Latina I, 1408.
11. Sacred Congregation for Divine Worship, Instruction Memoriale Domini, 29 May 1969; Acta Apostolicae Sedis 61 (1969), p. 542.
12. Cf. Second Vatican Council, Sacrosanctum Concilium, 7; Acta Apostolicae Sedis 56 (1969), pp. 100-101; Sacred Congregation of Rites, Instruction Eucharisticum Mysterium, 25 May 1967, 9; Acta Apostolicae Sedis 59 (1967), p. 547.
13. Paul VI, Address Ad Membra Consilii Eucharisticis ex omnibus Nationibus conventibus moderandis habita: Acta Apostolicae Sedis 64 (1972), p. 287.14. Cf. Lk. 11:3.15. Cf. Heb. 2:14.

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## APPENDIX B

### THE PRECEPTS OF THE CHURCH

Some duties of Catholic Christians, these were originally approved by the Third Plenary Council of Baltimore, 1884. (De jure means sanctioned by law and designates that which exists legally—because it was legislated—as opposed to de facto, “in reality,” which reflects merely custom or practice rather than the law of the land or the Church.)

1. **To keep holy the day of the Lord’s Resurrection:** to worship God by participating in Mass every Sunday and Holy Day of Obligation; to avoid those activities that would hinder renewal of soul and body; for example, needless work and business activities, unnecessary shopping, and so forth.
2. **To lead a sacramental life:** to receive Holy Communion frequently and the Sacrament of Reconciliation regularly—minimally, to receive the Sacrament of Reconciliation at least once a year (obligatory annually only if serious sin is involved, minimally, to receive Holy Communion at least once a year, between the first Sunday of Lent and Trinity Sunday.<sup>1</sup>
3. **To study Catholic teaching** in preparation for confirmation, to be confirmed, and then to continue to study and advance the cause of Christ.
4. **To observe the marriage laws of the Church:** to give religious training (by example and word) to one’s children; to use parish schools and religious education programs.
5. **To strengthen and support the Church:** one’s own parish community and parish priests; the worldwide Church and the Holy Father.
6. **To do penance:** including abstaining from meat and fasting from food on the appointed days.
7. **To join in the missionary spirit and apostolate of the Church.**

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<sup>1</sup> Commonly referred to as "Easter Duty" in the days when frequent communion was not the norm.

## APPENDIX C

### A EUCHARISTIC INSTRUCTION BY BISHOP FIORENZA

Our relationship to Jesus in the Eucharist is the measure of the vitality of our Catholic faith. Love and devotion to the Eucharistic Christ and the careful respect we render to his presence in this sacrament, is at the center of who we are as Catholics. Nothing is more important in parish life than the proper celebration of the Eucharist. It is the strength the Church draws on for its mission in the world. It is indeed the summit and source of all the Church's activities.

We must continually rediscover the centrality of the Eucharist in parish life and in our personal lives. The action of Jesus who gave himself completely to the Father on the cross for our salvation, is renewed and repeated in every eucharistic Liturgy and demands our prayerful attention and careful reverence. Eucharistic devotion and adoration are wonderful encounters with the living Christ and a powerful means of parish spirituality and renewal in the gospel spirit of service and salvation to all.

This profound truth is the motivation for keeping before all Catholics the Church's regulations on the celebration of the Eucharist and the proper care of this sacrament as distributed within and outside of Mass and reserved in our churches. The following regulations are to be faithfully observed in every church and chapel and posted in all sacristies.

1. Extraordinary Ministers of the Eucharist fulfill their function only when there are not sufficient Ordinary Ministers (priests or deacons) to assist in the distribution of Communion within the time allotted for the celebration of Mass on weekends, or when they assist priests to bring Communion to the sick or elderly.
2. Extraordinary Ministers should be appropriately dressed when distributing Communion during the liturgy. On several occasions I have directed that men, including young men, must wear a coat, and women modest dresses or pant suits. This directive is to be observed even for Youth Masses.
3. Extraordinary Ministers of the Eucharist should be seated in the front pews and come forward to the altar during the Sign of Peace. They are not to separate the Hosts into ciboria or pour the Precious Blood into Communion cups if there are priests or deacons assisting at the Mass.
4. Extraordinary Ministers receive Communion only after the priest and deacon have communicated under both species. They do not go to the altar and drink from the cup as though they are concelebrants. This order of receiving Communion preserves the distinction between the ordained ministers and lay ministers. Extraordinary Ministers receive communion from the celebrant or deacon before they distribute Communion to the faithful.
5. Any of the Precious Blood that is not consumed in the distribution from the cup should be consumed by the Extraordinary Ministers back at the credence table or in the sacristy immediately. Do not wait until Mass has concluded. It is inappropriate and unsightly to consume the Precious Blood while walking back to the altar. Consecrated Host that are not distributed are to be returned reverently

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\* The GIRM, 3<sup>rd</sup> ed. # 279 indicates the following: "...Care must be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the altar."

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

to the tabernacle before the Prayer after Communion is prayed. After reposing the Blessed Sacrament in the tabernacle, the Extraordinary Minister genuflects and closes the tabernacle door\*\*.

6. In bringing Communion to the sick or the home bound, the Host is to be carried only in a pyx. The Host for the sick is to be placed in the pyx at Communion time at the altar, or after the conclusion of Mass. Once the Extraordinary Ministers receive the pyx with the Host they are to go immediately to the sick. It is disrespectful for the extraordinary ministers to visit with other parishioners while carrying the Blessed Sacrament.

7. If for any reason a sick person is not able to consume the Host, it is to be returned to the tabernacle immediately. The Host is not to be left in the room of the sick person to be received later. Nor is the Host to be kept in one's home to be returned to the tabernacle at a later time.

8. Eucharistic bread made from wheat and water alone is the only valid bread for the Eucharist. I strongly discourage the use of homemade bread for eucharistic use. Homemade breads crumble easily and it is difficult to keep sizeable fragments from falling to the floor. The use of traditional hosts prevents this and maintains the proper decorum and respect for the sacramental presence of Jesus.

9. The manner in which one dresses for Mass, even on vacation, is a reflection of profound belief in the presence of Jesus in the Eucharist. Prayerful silence in church before the Mass begins, is the proper and fitting preparation for celebrating this great mystery of faith. The traditional genuflection before the tabernacle is an act of adoration which witnesses to belief in the presence of the risen Christ in the Sacrament. If the tabernacle is not in the sanctuary of the Church, a profound bow towards the altar is an appropriate sign of reverence.

10. Finally, I want to make clear to everyone, that the use of Extraordinary Ministers is approved by the Holy Father, contrary to rumors one hears from time to time. Diocesan bishops have been given the authority to allow Extraordinary Ministers of the Eucharist in their diocese, and the bishops alone regulate their ministry within liturgical celebrations. Those who deny that Extraordinary Ministers are approved by the Church are in conflict with the authority of the Church.

+ Joseph A. Fiorenza  
Bishop of Galveston-Houston  
June 6, 1999  
Solemnity of Corpus Christi

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\*\* See page 3 above ## 11-12.

## APPENDIX D

### INSTRUCTION CONCERNING WORSHIP OF THE EUCHARISTIC MYSTERY

## INAESTIMABILE DONUM

*(Inestimable Gift)*

Prepared by the Sacred Congregation for the Sacraments and Divine Worship

Approved and Confirmed by His Holiness Pope John Paul II April 17, 1980

### FOREWORD

Following the letter that Pope John Paul II addressed on February 24, 1980, to the bishops and, through them, to the priests, and in which he again considered the priceless gift of the Holy Eucharist, the Sacred Congregation for the Sacraments and Divine Worship is calling to the bishops' attention certain norms concerning worship of this great mystery.

These indications are not a summary of everything already stated by the Holy See in the documents concerning the Eucharist promulgated since the Second Vatican Council and still in force, particularly in the *Missale Romanum*,<sup>[1]</sup> the *Ritual De Sacra Communionem et de Cultu Mysterii Eucharistici Extra Missam*,<sup>[2]</sup> and the *Instructions Eucharisticum Mysterium*,<sup>[3]</sup> *Memoriale Domini*,<sup>[4]</sup> *Immensae caritatis*,<sup>[5]</sup> and *Liturgicae instaurationes*.<sup>[6]</sup>

This Sacred Congregation notes with great joy the many positive results of the liturgical reform: a more active and conscious participation by the faithful in the liturgical mysteries, doctrinal and catechetical enrichment through the use of the vernacular, and the wealth of readings from the Bible, a growth in the community sense of liturgical life, and successful efforts to close the gap between life and worship, between Liturgical piety and personal piety, and between Liturgy and popular piety.

But these encouraging and positive aspects cannot suppress concern at the varied and frequent abuses being reported from different parts of the Catholic world: the confusion of roles, especially regarding the priestly ministry and the role of the laity (indiscriminate shared recitation of the Eucharistic Prayer, homilies given by lay people, lay people distributing Communion while the priests refrain from doing so); an increasing loss of the sense of the sacred (abandonment of liturgical vestments, the Eucharist celebrated outside church without real need, lack of reverence and respect for the Blessed Sacrament, etc.); misunderstanding of the ecclesial character of the Liturgy (the use of private texts, the proliferation of unapproved Eucharistic Prayers, the manipulation of the liturgical texts for social and political ends). In these cases we are face to face with a real falsification of the Catholic Liturgy: "One who offers worship to God on the Church's behalf in a way contrary to that which is laid down by the Church with God-given authority and which is customary in the Church is guilty of falsification."<sup>[7]</sup>

None of these things can bring good results. The consequences are--and cannot fail to be--the impairing of the unity of Faith and worship in the Church, doctrinal uncertainty, scandal and bewilderment among the People of God, and the near inevitability of violent reactions.

The faithful have a right to a true Liturgy, which means the Liturgy desired and laid down by the Church, which has in fact indicated where adaptations may be made as called for by pastoral requirements in different places or by different groups of people. Undue experimentation, changes and creativity bewilder the faithful. The use of unauthorized texts means a loss of the necessary connection between the *lex orandi* and the *lex credendi*. The Second Vatican Council's admonition in this regard must be remembered: "No person, even if he

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

be a priest, may add, remove or change anything in the Liturgy on his own authority." [8] And Paul VI of venerable memory stated that: "Anyone who takes advantage of the reform to indulge in arbitrary experiments is wasting energy and offending the ecclesial sense." [9]

### A THE MASS

1. "The two parts which in a sense go to make up the Mass, namely the Liturgy of the Word and the Eucharistic Liturgy, are so closely connected that they form but one single act of worship." [10] A person should not approach the table of the Bread of the Lord without having first been at the table of His Word. [11] Sacred Scripture is therefore of the highest importance in the celebration of Mass. Consequently there can be no disregarding what the Church has laid down in order to insure that "in sacred celebrations there should be a more ample, more varied and more suitable reading from Sacred Scripture." [12] The norms laid down in the Lectionary concerning the number of readings, and the directives given for special occasions are to be observed. It would be a serious abuse to replace the Word of God with the word of man, no matter who the author may be. [13]
2. The reading of the Gospel passage is reserved to the ordained minister, namely the deacon or the priest. When possible, the other readings should be entrusted to a reader who has been instituted as such, or to other spiritually and technically trained lay people. The first reading is followed by a responsorial psalm, which is an integral part of the Liturgy of the Word. [14]
3. The purpose of the homily is to explain to the faithful the Word of God proclaimed in the readings, and to apply its message to the present. Accordingly the homily is to be given by the priest or the deacon. [15]
4. It is reserved to the priest, by virtue of his ordination, to proclaim the Eucharistic Prayer, which of its nature is the high point of the whole celebration. It is therefore an abuse to have some parts of the Eucharistic Prayer said by the deacon, by a lower minister, or by the faithful. [16] On the other hand the assembly does not remain passive and inert; it unites itself to the priest in faith and silence and shows its concurrence by the various interventions provided for in the course of the Eucharistic Prayer: the responses to the Preface dialogue, the Sanctus, the acclamation after the Consecration, and the final Amen after the Per Ipsum. The Per Ipsum itself is reserved to the priest. This Amen especially should be emphasized by being sung, since it is the most important in the whole Mass.
5. Only the Eucharistic Prayers included in the Roman Missal or those that the Apostolic See has by law admitted, in the manner and within the limits laid down by the Holy See, are to be used. To modify the Eucharistic Prayers approved by the Church or to adopt others privately composed is a most serious abuse.
6. It should be remembered that the Eucharistic Prayer must not be overlaid with other prayers or songs. [17] When proclaiming the Eucharistic Prayer, the priest is to pronounce the text clearly, so as to make it easy for the faithful to understand it, and so as to foster the formation of a true assembly entirely intent upon the celebration of the memorial of the Lord.
7. Concelebration, which has been restored in the Western Liturgy, manifests in an exceptional manner the unity of the priesthood. Concelebrants must, therefore, pay careful attention to the signs that indicate that unity. For example, they are to be present from the beginning of the celebration, they are to wear the prescribed vestments, they are to occupy the place appropriate to their ministry as concelebrants, and they are to observe faithfully the other norms for the seemly performance of the rite. [18]
8. Matter of the Eucharist. Faithful to Christ's example, the Church has constantly used bread and wine mixed with water to celebrate the Lord's Supper. The bread for the celebration of the Eucharist, in accordance with the tradition of the whole Church, must be made solely of wheat, and, in accordance with the tradition proper to the Latin Church, it must be unleavened. By reason of the sign, the matter of the

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

Eucharistic celebration "should appear as actual food." This is to be understood as linked to the consistency of the bread, and not to its form, which remains the traditional one. No other ingredients are to be added to the wheaten flour and water. The preparation of the bread requires attentive care to ensure that the product does not detract from the dignity due to the Eucharistic bread, can be broken in a dignified way, does not give rise to excessive fragments, and does not offend the sensibilities of the faithful when they eat it. The wine for the Eucharistic celebration must be of "the fruit of the vine" (Lk. 22:18) and be natural and genuine, that is to say not mixed with other substances.[19]

9. Eucharistic Communion. Communion is a gift of the Lord, given to the faithful through the minister appointed for this purpose. It is not permitted that the faithful should themselves pick up the consecrated bread and the sacred chalice, still less that they should hand them from one to another.

10. The faithful, whether religious or lay, who are authorized as extraordinary ministers of the Eucharist can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long.[20] Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave this task to the laity.

11. The Church has always required from the faithful respect and reverence for the Eucharist at the moment of receiving it. With regard to the manner of going to Communion, the faithful can receive it either kneeling or standing, in accordance with the norms laid down by the episcopal conference: "When the faithful communicate kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration. When they receive Communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the Sacrament. This should be done at the right time and place, so that the order of people going to and from Communion is not disrupted." [21] The Amen said by the faithful when receiving Communion is an act of personal faith in the presence of Christ.

12. With regard to Communion under both kinds, the norms laid down by the Church must be observed, both by reason of the reverence due to the Sacrament and for the good of those receiving the Eucharist, in accordance with variations in circumstances, times and places.[22] Episcopal conferences and ordinaries also are not to go beyond what is laid down in the present discipline: the granting of permission for Communion under both kinds is not to be indiscriminate, and the celebrations in question are to be specified precisely; the groups that use this faculty are to be clearly defined, well disciplined, and homogeneous.[23]

13. Even after Communion the Lord remains present under the species. Accordingly, when Communion has been distributed, the sacred particles remaining are to be consumed or taken by the competent minister to the place where the Eucharist is reserved.

14. On the other hand, the consecrated wine is to be consumed immediately after Communion and may not be kept. Care must be taken to consecrate only the amount of wine needed for Communion.

15. The rules laid down for the purification of the chalice and the other sacred vessels that have contained the Eucharistic species must be observed.[24]

16. Particular respect and care are due to the sacred vessels, both the chalice and paten for the celebration of the Eucharist, and the ciboria for the Communion of the faithful. The form of the vessels must be appropriate for the liturgical use for which they are meant. The material must be noble, durable, and in every case adapted to sacred use. In this sphere, judgment belongs to the episcopal conference of the individual regions. Use is not to be made of simple baskets or other recipients meant for ordinary use

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

outside the sacred celebrations, nor are the sacred vessels to be of poor quality or lacking any artistic style. Before being used, chalices and patens must be blessed by the bishop or by a priest.[25]

17. The faithful are to be recommended not to omit to make a proper thanksgiving after Communion. They may do this during the celebration with a period of silence, with a hymn, psalm or other song of praise,[26] or also after the celebration, if possible by staying behind to pray for a suitable time.

18. There are, of course, various roles that women can perform in the liturgical assembly: these include reading the Word of God and proclaiming the intentions of the Prayer of the Faithful. Women are not, however, permitted to act as altar servers.[27]

19. Particular vigilance and special care are recommended with regard to Masses transmitted by the audiovisual media. Given their very wide diffusion, their celebration must be of exemplary quality.[28] In the case of celebrations that are held in private houses, the norms of the Instruction *Actio pastoralis* of May 15, 1969, are to be observed.[29] b) Eucharistic Worship Outside Mass

20. Public and private devotion to the Holy Eucharist outside Mass also is highly recommended: for the presence of Christ, who is adored by the faithful in the Sacrament, derives from the sacrifice and is directed towards sacramental and spiritual Communion.

21. When Eucharistic devotions are arranged, account should be taken of the liturgical season, so that they harmonize with the Liturgy, draw inspiration from it in some way, and lead the Christian people toward it.[30]

22. With regard to exposition of the Holy Eucharist, either prolonged or brief, and with regard to processions of the Blessed Sacrament, Eucharistic Congresses, and the whole ordering of Eucharistic piety, the pastoral indications and directives given in the Roman Ritual are to be observed.[31]

23. It must not be forgotten that "before the blessing with the Sacrament, an appropriate time should be devoted to the reading of the Word of God, to songs and prayers, and to some silent prayer." [32] At the end of the adoration, a hymn is sung, and a prayer chosen from among the many contained in the Roman Ritual is recited or sung.[33]

24. The tabernacle in which the Eucharist is kept can be located on an altar, or away from it, in a spot in the church which is very prominent, truly noble, and duly decorated, or in a chapel suitable for private prayer and for adoration by the faithful.[34]

25. The tabernacle should be solid, unbreakable, and not transparent.[35] The presence of the Eucharist is to be indicated by a tabernacle veil or by some other suitable means laid down by the competent authority, and a lamp must perpetually burn before it, as a sign of honor paid to the Lord.[36]

26. The venerable practice of genuflecting before the Blessed Sacrament, whether enclosed in the tabernacle or publicly exposed, as a sign of adoration, is to be maintained.[37] This act requires that it be performed in a recollected way. In order that the heart may bow before God in profound reverence, the genuflection must be neither hurried nor careless.

27. If anything has been introduced that is at variance with these indications, it is to be corrected.

Most of the difficulties encountered in putting into practice the reform of the Liturgy and especially the reform of the Mass stem from the fact that neither priests nor faithful have perhaps been sufficiently aware of the theological and spiritual reasons for which the changes have been made, in accordance with the principles laid down by the Council.

Priests must acquire an ever deeper understanding of the authentic way of looking at the Church,[38] of which the celebration of the Liturgy and especially of the Mass is the living expression. Without an adequate biblical



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

training, priests will not be able to present to the faithful the meaning of the Liturgy as an enactment, in signs, of the history of salvation. Knowledge of the history of the Liturgy will likewise contribute to an understanding of the changes which have been introduced, and introduced not for the sake of novelty but as a revival and adaptation of authentic and genuine tradition.

The Liturgy also requires great balance, for, as the Constitution *Sacrosanctum Concilium* says, it "is thus the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly endowed, eager to act and yet devoted to contemplation, present in this world and yet not at home in it. She is all these things in such a way that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek." [39] Without this balance, the true face of Christian Liturgy becomes obscured.

In order to reach these ideals more easily it will be necessary to foster liturgical formation in seminaries and faculties [40] and to facilitate the participation of priests in courses, meetings, assemblies or liturgical weeks, in which study and reflection should be properly complemented by model celebrations. In this way priests will be able to devote themselves to more effective pastoral action, to liturgical catechesis of the faithful, to organizing groups of lectors, to giving altar servers spiritual and practical training, to training animators of the assembly, to enriching progressively the repertoire of songs, in a word to all the initiatives favoring an ever deeper understanding of the Liturgy.

In the implementation of the liturgical reform, great responsibility falls upon national and diocesan liturgical commissions and liturgical institutes and centers, especially in the work of translating the liturgical books and training the clergy and faithful in the spirit of the reform desired by the Council.

The work of these bodies must be at the service of the ecclesiastical authority, which should be able to count upon their faithful collaboration. Such collaboration must be faithful to the Church's norms and directives, and free of arbitrary initiatives and particular ways of acting that could compromise the fruits of the liturgical renewal.

This document will come into the hands of God's ministers in the first decade of the life of the *Missale Romanum* promulgated by Pope Paul VI following the prescriptions of the Second Vatican Council.

It seems fitting to recall a remark made by that Pope concerning fidelity to the norms governing celebration: "It is a very serious thing when division is introduced precisely where congregavit nos in unum Christi amor, in the Liturgy and the Eucharistic Sacrifice, by the refusing of obedience to the norms laid down in the liturgical sphere. It is in the name of tradition that we ask all our sons and daughters, all the Catholic communities, to celebrate with dignity and fervor the renewed Liturgy." [41]

The bishops, "whose function it is to control, foster, and safeguard the entire liturgical life of the Church entrusted to them," [42] will not fail to discover the most suitable means for ensuring a careful and firm application of these norms, for the glory of God and the good of the Church.

Rome, April 3, 1980, Holy Thursday.

This instruction, prepared by the Sacred Congregation for the Sacraments and Divine Worship, was approved on April 17, 1980, by the Holy Father, John Paul II, who confirmed it with his own authority and ordered it to be published and to be observed by all concerned.

+James R. Cardinal Knox, Prefect  
+Virgilio Noe, Assistant Secretary

# Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

## ENDNOTES

1. Ed. *Typica Altera*, Rome, 1975.
2. Ed *Typica*, Rome, 1973.
3. Sacred Congregation of Rites, May 25, 1967: AAS 59 (1967), pp. 539- 573 .
4. Sacred Congregation for Divine Worship, May 29, 1969: AAS 61 (1969), pp. 541-545.
5. Sacred Congregation for the Discipline of the Sacraments, January 29, 1973: AAS 65 (1973), pp. 264-271.
6. Sacred Congregation for Divine Worship, September 5, 1970: AAS 62 (1970), pp. 692-704.
7. St. Thomas, *Summa Theologiae*, 2-2, Q. 93, A. 1.
8. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nos. 22, 3.
9. Paul VI, address of August 22, 1973: *L'Osservatore Romano*, August 23, 1973.
10. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 56.
11. Cf. *ibid.*, 56; cf. also Second Vatican Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, no. 21.
12. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 35.
13. Cf. Sacred Congregation for Divine Worship, Instruction *Liturgicae instaurationes*, no. 2, a.
14. Cf. *Institutio Generalis Missalis Romani*, no. 36.
15. Cf. Sacred Congregation for Divine Worship, Instruction *Liturgicae instaurationes*, no. 2, a.
16. Cf. Sacred Congregation for Divine Worship, circular letter *Eucharistiae participationem*, April 27, 1973: AAS 65 (1973), pp. 340-347, 8; Instruction *Liturgicae instaurationes*, no. 4.
17. *Institutio Generalis Missalis Romani*, no. 12.
18. Cf. *ibid.*, nos. 156, 161-163.
19. Cf. *ibid.*, nos. 281-284; Sacred Congregation for Divine Worship, Instruction *Liturgicae instaurationes*, no. 5; *Notitiae* 6 ([1970]), no. 37.
20. Cf. Sacred Congregation for the Discipline of the Sacraments, Instruction *Immensae Caritatis*, no. 1.
21. Sacred Congregation of Rites, Instruction *Eucharisticum Mysterium*, no. 34. Cf. *Institutio Generalis Missalis Romani*, nos. 244 c, 246 b, 247 b.
22. Cf. *Institutio Generalis Missalis Romani*, nos. 241-242.
23. Cf. *ibid.*, end of no. 242.
24. Cf. *ibid.*, no. 238.
25. Cf. *Institutio Generalis Missalis Romani*, nos. 288, 289, 292, 295; Sacred Congregation for Divine Worship, Instruction *Liturgicae instaurationes*, no. 8 *Pontificale Romanum. ordo dedicationis ecclesiae et altaris*, p. 125, no. 3.
26. Cf. *Institutio Generalis Missalis Romani*, no. 56 j.
27. Cf. Sacred Congregation for Divine Worship, Instruction *Liturgicae instaurationes*, no. 7.
28. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 20; Pontifical Commission for Social Communications, Instruction *Communio et progressio*, May 23, 1971: AAS 63 (1971), pp. 593-656, no. 151.
29. ..AAS 61(1969),pp.806-811.
30. Cf. *Rituale Romanum*, *De Sacra Communione et de Cultu Mysterii Eucharistici Extra Missam*, nos. 79-80.
31. Cf. *ibid.*, nos. 82-112.
32. *Ibid.*, no. 89.
33. Cf. *ibid.*, no. 97.
34. Cf. *Institutio Generalis Missalis Romani*, no. 276.
35. Cf. *Rituale Romanum*, *De Sacra Communione et de Cultu Mysterii Eucharistici Extra Missam*, no. 10.
36. Cf. Sacred Congregation of Rites, Instruction *Eucharisticum Mysterium*, no. 57.
37. Cf. *Rituale Romanum*, *De Sacra Communione et de Cultu Mysterii Eucharistici Extra Missam*, no. 84.
38. Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*.
39. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 2.
40. Cf. Sacred Congregation for Catholic Education, Instruction on liturgical formation in seminaries *In Ecclesiasticam Futurorum Sacerdotum Formationem*, June 3, 1979.
41. Consistorial address of May 24, 1976: AAS 68 ([1976]) p. 374.
42. Second Vatican Council, Decree *Christus Dominus*, no. 15.

## APPENDIX E

February 23, 1996

### **TOGETHER IN HIS NAME PROPER EUCHARISTIC LANGUAGE**

By Bishop Joseph A. Fiorenza

We are often reminded that words matter, not only for those who hear them but also for those who use them.

This is especially true when speaking about the Eucharist. Bishop Wilton Gregory of Bellville, Illinois, addressed this in a recent article, and as a trained liturgist he is well qualified to speak on the topic.

Bishop Gregory reminds us that there are appropriate terms for the Eucharist and it is very important to use them because their meaning reflects the truth about this great mystery of our faith. He gave the example of inappropriate terms by referring to the Eucharist as simply "the bread" or "the wine". The proper terminology is "the Eucharistic Bread" or the "Precious Blood." There are other appropriate terms in our tradition for referring to the Eucharist, such as "the Sacred Host" and "the Blood of Christ."

Why is this important? Well, words matter, and to use imprecise or less than appropriate language can give the wrong impression about the Church's teaching on the Eucharist. On the other hand, the use of proper language for the Eucharist will reinforce the beautiful truth about Christ's gift of himself in this sacrament of love.

Doesn't the Eucharist Prayer III say "Gather all who share this one bread and one cup?" Yes, it does, but Bishop Gregory points out that such references always appear in the context of the entire prayer where the eucharistic language is clear that the bread and wine have been changed into the body and blood of Christ.

Last year a Times-CBS News poll reported that the majority of Catholics no longer believe that the bread and wine at Mass are truly changed into the body and blood of Christ. If this poll is accurate it is very discouraging news. Some have objected that the way the question was worded was confusing and may have lead to inaccurate results.

Whether confusing or not, I suspect that the poll may be more accurate than we like to believe. There probably are many reasons for a lessening of belief in the real presence of Christ in the Eucharist, but it certainly doesn't help when proper eucharistic language is not used.

The Church teaches that the presence of Christ in the Eucharist is real, that is, it is a true presence as distinct from merely being a symbol or reminder of him. It is not a physical presence but a unique, sacramental presence under the appearances of bread and wine.

The essential point of the teaching is that after words of consecration in the Mass, the bread and wine are no longer bread and wine but become the "real, true and substantial" body and blood of Christ. They still have the appearances of bread and wine and continue to taste like bread and wine but by the invocation of the Holy Spirit and the words of consecration, (the very words of Jesus at the Last Supper), the whole substance of the bread and wine are changed into the substance of the body and blood of Christ.

This change is properly called transubstantiation. It is a big word but all it means is that the bread and wine become the body and blood of Christ.

The Catechism of the Catholic Church states it clearly: "It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament" (1375).

The Catechism further states: "It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us, 'to the end', even to giving of his life. In his

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

Eucharistic presence he remains mysteriously in our midst as the one who loves us and gave himself up for us, and he remains under signs that express and communicate this love" (1380).

His holy presence in the Eucharist is the reason we speak of the Most Blessed Sacrament and show signs of reverence, such as genuflecting, and adoration which manifest our belief in this "mystery of faith." Of course, for those without faith the bread is just bread and the wine is just wine.

The Church affirms the words of St. Thomas Aquinas: "That in this sacrament are the true body of Christ and the true blood of Christ is something that cannot be apprehended by the senses but only by faith, which relies on divine authority."

When the Sacred Host and the Precious Blood are presented to us during the Communion rite of the Mass, it is through faith that we respond, "Amen," that is, "I believe."

Words matter, and proper words have a special relevance in referring to the Eucharist. They communicate our belief in the true, real, sacramental presence of Jesus in the Eucharist.

## APPENDIX F

October 18, 2002

### TOGETHER IN HIS NAME

### NORMS FOR THE RECEPTION OF COMMUNION

By Bishop Joseph A. Fiorenza

On Holy Thursday, April 20, 2000, Pope John Paul II approved the revised General Instruction of the Roman Missal. This Instruction gives directives to both priest and people concerning their proper roles in the celebration of Mass. The revised Instruction, for the most part, repeats the directives which have been in force since 1975 when the last General Instruction of the Roman Missal was issued. (The English translation of the 2000 General Instruction will be approved for the dioceses of the United States during the November meeting of the Bishops' Conference). In the new General Instruction there are some changes that relate to posture during Mass and the distribution of Holy Communion under the form of bread and wine, which I want to address.

For the dioceses of the United States, the Holy See has approved that the norm for receiving Holy Communion is standing. The General Instruction (n.160) presumes that standing is the posture for the reception of Communion by directing the communicants to approach the priest, deacon or extraordinary minister of Communion "in a procession". Under no circumstance is a person to be denied Holy Communion merely because he or she kneels. But kneeling would not be a licit manner for the reception of Holy Communion. The General Instruction (n.42) emphasizes that uniformity of posture among all the participants gathered for the celebration of Mass expresses and fosters a spiritual attitude. The lack of uniformity can be a sign of individualism which conflicts with the communal nature of the Mass.

The reverence due our Blessed Lord in the Eucharist cannot be overstated. As a sign of reverence each person is to bow his or her head immediately before receiving the Sacred Host in the hand or on the tongue, and before receiving the Precious Blood from the chalice. Since the approach to receive the Eucharist is in a processional manner, the communicant should not genuflect before receiving Communion. A genuflection is a genuine sign of reverence, but in a procession it could cause the person following to trip and fall. It is highly recommended that after reception of Communion, the communicant returns to his or her pew and kneel for a time of adoration of Jesus.

By the reception of Holy Communion we fully participate in the celebration of Mass. We believe that "the true body and blood of our Lord, together with his soul and divinity, exist under the species of bread and wine" (The Council of Trent). Christ is truly present under the form of bread and under the form of wine by virtue of the words pronounced by the priest during the consecration of the Mass. The whole Christ is truly received whether one takes the Sacred Host only or only receives the Precious Blood. However, receiving both reflects "a fuller sign of the Eucharistic banquet."

In the words of the General Instruction (n. 281), "Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner a fuller sign of the Eucharistic banquet shines forth. Moreover there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's kingdom."

On an historical note, the practice of receiving Holy Communion under both the form of bread and wine was the norm from the earliest days of the Church in fulfillment of Jesus' words at the Last Supper to "take and eat ... take and drink." This practice continued until the twelfth century when the reception of Communion under

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

one form became the custom. The Second Vatican Council in 1963 authorized the restoration of receiving Communion under both forms in certain circumstances. The new General Instruction extends this authorization to the diocesan Bishop whenever he deems appropriate (n.283).

For the Diocese of Galveston-Houston I am establishing the norm that Holy Communion under both the forms of bread and wine is to be offered to communicants at every Mass. Of course, no one is obliged to receive both the Sacred Host and the Precious Blood, but it is to be available to those who choose to receive both. This will require that a sufficient number of extraordinary ministers of the Eucharist be well prepared to assist in the distribution of Holy Communion in an orderly manner. In the coming weeks I will ask our priests to give a thorough catechesis on the Eucharist which is to include the matters which I have discussed in this article. It is important that there be a good understanding of the Church's teaching on the Eucharist and its centrality in our worship. An understanding of the reasons for receiving both the Sacred Host and the Precious Blood in the posture of standing will greatly contribute to a uniform practice in our diocese. These norms will become effective on February 2, 2003, wherever the Eucharist is celebrated in the Diocese of Galveston-Houston.

## APPENDIX G

CONGREGATION FOR DIVINE WORSHIP  
AND THE DISCIPLINE OF THE SACRAMENT

# INSTRUCTION REDEMPTIONIS SACRAMENTUM

*On certain matters to be observed or to be avoided  
regarding the Most Holy Eucharist*

### INDEX

#### Preamble [1-13]

#### Chapter I

The regulation of the Sacred Liturgy [14-18]

1. The Diocesan Bishop, High Priest of his Flock [19-25]
2. The Conference of Bishops [26-28]
3. Priests [29-33]
4. Deacons [34-35]

#### Chapter II

The Participation of the Lay Christian Faithful in the Eucharistic Celebration

1. Active and Conscious Participation [36-42]
2. The Ministries of the Lay Christian Faithful in the Celebration of Holy Mass [43-47]

#### Chapter III

The Proper Celebration of Mass

1. The Matter of the Most Holy Eucharist [48-50]
2. The Eucharistic Prayer [51-56]
3. The Other Parts of the Mass [57-74]
4. The Joining of Various Rites with the Celebration of Mass [75-79]

#### Chapter IV

Holy Communion

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

1. Dispositions for the Reception of Holy Communion [80-86]
2. The Distribution of Holy Communion [87-96]
3. The Communion of Priests [97-99]
4. Communion under Both Kinds [100-107]

### Chapter V

#### Certain Other Matters concerning the Eucharist

1. The Place for the Celebration of Holy Mass [108-109]
2. Various Circumstances Relating to Mass [110-116]
3. Sacred Vessels [117-120]
4. Liturgical Vesture [121-128]

### Chapter VI

#### The Reservation of the Most Holy Eucharist and Eucharistic Worship outside Mass

1. The Reservation of the Most Holy Eucharist [129-133]
2. Certain Forms of Worship of the Most Holy Eucharist outside Mass [134-141]
3. Processions and Eucharistic Congresses [142-145]

### Chapter VII

#### Extraordinary Functions of the Lay Faithful [146-153]

1. The Extraordinary Minister of Holy Communion [154-160]
2. Preaching [161]
3. Particular Celebrations Carried Out in the Absence of a Priest [162-167]
4. Those Who Have Left the Clerical State [168]

### Chapter VIII

#### Remedies [169-171]

1. *Graviora Delicta* [172]
2. Grave Matters [173]
3. Other Abuses [174-175]
4. The Diocesan Bishop [176-180]
5. The Apostolic See [181-182]
6. Complaints Regarding Abuses in Liturgical Matters [183-184]

### Conclusion [185-186]

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# Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

### Preamble

[1.] In the Most Holy Eucharist, Mother Church with steadfast faith acknowledges the Sacrament of redemption,[1] joyfully takes it to herself, celebrates it and reveres it in adoration, proclaiming the death of Christ Jesus and confessing his Resurrection until he comes in glory[2] to hand over, as unconquered Lord and Ruler, eternal Priest and King of the Universe, a kingdom of truth and life to the immense majesty of the Almighty Father.[3]

[2.] The Church's doctrine regarding the Most Holy Eucharist, in which the whole spiritual wealth of the Church is contained - namely Christ, our Paschal Lamb[4] - the Eucharist which is the source and summit of the whole of Christian life,[5] and which lies as a causative force behind the very origins of the Church,[6] has been expounded with thoughtful care and with great authority over the course of the centuries in the writings of the Councils and the Supreme Pontiffs. Most recently, in fact, the Supreme Pontiff John Paul II, in the Encyclical Letter *Ecclesia de Eucharistia*, set forth afresh certain elements of great importance on this subject in view of the ecclesial circumstances of our times.[7]

In order that especially in the celebration of the Sacred Liturgy the Church might duly safeguard so great a mystery in our own time as well, the Supreme Pontiff has mandated that this Congregation for Divine Worship and the Discipline of the Sacraments,[8] in collaboration with the Congregation for the Doctrine of the Faith, should prepare this Instruction treating of certain matters pertaining to the discipline of the Sacrament of the Eucharist. Those things found in this Instruction are therefore to be read in the continuity with the above-mentioned Encyclical Letter, *Ecclesia de Eucharistia*.

It is not at all the intention here to prepare a compendium of the norms regarding the Most Holy Eucharist, but rather, to take up within this Instruction some elements of liturgical norms that have been previously expounded or laid down and even today remain in force in order to assure a deeper appreciation of the liturgical norms;[9] to establish certain norms by which those earlier ones are explained and complemented; and also to set forth for Bishops, as well as for Priests, Deacons and all the lay Christian faithful, how each should carry them out in accordance with his own responsibilities and the means at his disposal.

[3.] The norms contained in the present Instruction are to be understood as pertaining to liturgical matters in the Roman Rite, and, *mutatis mutandis*, in the other Rites of the Latin Church that are duly acknowledged by law.

[4.] "Certainly the liturgical reform inaugurated by the Council has greatly contributed to a more conscious, active and fruitful participation in the Holy Sacrifice of the Altar on the part of the faithful." [10] Even so, "shadows are not lacking". [11] In this regard it is not possible to be silent about the abuses, even quite grave ones, against the nature of the Liturgy and the Sacraments as well as the tradition and the authority of the Church, which in our day not infrequently plague liturgical celebrations in one ecclesial environment or another. In some places the perpetration of liturgical abuses has become almost habitual, a fact which obviously cannot be allowed and must cease.

[5.] The observance of the norms published by the authority of the Church requires conformity of thought and of word, of external action and of the application of the heart. A merely external observation of norms would obviously be contrary to the nature of the Sacred Liturgy, in which Christ

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

himself wishes to gather his Church, so that together with himself she will be “one body and one spirit”.<sup>[12]</sup> For this reason, external action must be illuminated by faith and charity, which unite us with Christ and with one another and engender love for the poor and the abandoned. The liturgical words and rites, moreover, are a faithful expression, matured over the centuries, of the understanding of Christ, and they teach us to think as he himself does;<sup>[13]</sup> by conforming our minds to these words, we raise our hearts to the Lord. All that is said in this Instruction is directed toward such a conformity of our own understanding with that of Christ, as expressed in the words and the rites of the Liturgy.

[6.] For abuses “contribute to the obscuring of the Catholic faith and doctrine concerning this wonderful sacrament”.<sup>[14]</sup> Thus, they also hinder the faithful from “re-living in a certain way the experience of the two disciples of Emmaus: ‘and their eyes were opened, and they recognized him’”.<sup>[15]</sup> For in the presence of God’s power and divinity<sup>[16]</sup> and the splendour of his goodness, made manifest especially in the Sacrament of the Eucharist, it is fitting that all the faithful should have and put into practice that power of acknowledging God’s majesty that they have received through the saving Passion of the Only-Begotten Son.<sup>[17]</sup>

[7.] Not infrequently, abuses are rooted in a false understanding of liberty. Yet God has not granted us in Christ an illusory liberty by which we may do what we wish, but a liberty by which we may do that which is fitting and right.<sup>[18]</sup> This is true not only of precepts coming directly from God, but also of laws promulgated by the Church, with appropriate regard for the nature of each norm. For this reason, all should conform to the ordinances set forth by legitimate ecclesiastical authority.

[8.] It is therefore to be noted with great sadness that “ecumenical initiatives which are well-intentioned, nevertheless indulge at times in Eucharistic practices contrary to the discipline by which the Church expresses her faith”. Yet the Eucharist “is too great a gift to tolerate ambiguity or depreciation”. It is therefore necessary that some things be corrected or more clearly delineated so that in this respect as well “the Eucharist will continue to shine forth in all its radiant mystery”.<sup>[19]</sup>

[9.] Finally, abuses are often based on ignorance, in that they involve a rejection of those elements whose deeper meaning is not understood and whose antiquity is not recognized. For “the liturgical prayers, orations and songs are pervaded by the inspiration and impulse” of the Sacred Scriptures themselves, “and it is from these that the actions and signs receive their meaning”.<sup>[20]</sup> As for the visible signs “which the Sacred Liturgy uses in order to signify the invisible divine realities, they have been chosen by Christ or by the Church”.<sup>[21]</sup> Finally, the structures and forms of the sacred celebrations according to each of the Rites of both East and West are in harmony with the practice of the universal Church also as regards practices received universally from apostolic and unbroken tradition,<sup>[22]</sup> which it is the Church’s task to transmit faithfully and carefully to future generations. All these things are wisely safeguarded and protected by the liturgical norms.

[10.] The Church herself has no power over those things which were established by Christ himself and which constitute an unchangeable part of the Liturgy.<sup>[23]</sup> Indeed, if the bond were to be broken which the Sacraments have with Christ himself who instituted them, and with the events of the Church’s founding,<sup>[24]</sup> it would not be beneficial to the faithful but rather would do them grave harm. For the Sacred Liturgy is quite intimately connected with principles of doctrine,<sup>[25]</sup> so that the use of unapproved texts and rites necessarily leads either to the attenuation or to the disappearance of that necessary link between the *lex orandi* and the *lex credendi*.<sup>[26]</sup>

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[11.] The Mystery of the Eucharist “is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured”.<sup>[27]</sup> On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved,<sup>[28]</sup> and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today. Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ’s faithful of their patrimony and their heritage. For arbitrary actions are not conducive to true renewal,<sup>[29]</sup> but are detrimental to the right of Christ’s faithful to a liturgical celebration that is an expression of the Church’s life in accordance with her tradition and discipline. In the end, they introduce elements of distortion and disharmony into the very celebration of the Eucharist, which is oriented in its own lofty way and by its very nature to signifying and wondrously bringing about the communion of divine life and the unity of the People of God.<sup>[30]</sup> The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ’s faithful in this age of ours when Christian life is often particularly difficult on account of the inroads of “secularization” as well.<sup>[31]</sup>

[12.] On the contrary, it is the right of all of Christ’s faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms. Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church’s Magisterium. Finally, it is the Catholic community’s right that the celebration of the Most Holy Eucharist should be carried out for it in such a manner that it truly stands out as a sacrament of unity, to the exclusion of all blemishes and actions that might engender divisions and factions in the Church.<sup>[32]</sup>

[13.] All of the norms and exhortations set forth in this Instruction are connected, albeit in various ways, with the mission of the Church, whose task it is to be vigilant concerning the correct and worthy celebration of so great a mystery. The last chapter of the present Instruction will treat of the varying degrees to which the individual norms are bound up with the supreme norm of all ecclesiastical law, namely concern for the salvation of souls.<sup>[33]</sup>

### Chapter I

#### THE REGULATION OF THE SACRED LITURGY

[14.] “The regulation of the Sacred Liturgy depends solely on the authority of the Church, which rests specifically with the Apostolic See and, according to the norms of law, with the Bishop.<sup>[34]</sup>

[15.] The Roman Pontiff, “the Vicar of Christ and the Pastor of the universal Church on earth, by virtue of his supreme office enjoys full, immediate and universal ordinary power, which he may always freely exercise”<sup>[35]</sup>, also by means of communication with the pastors and with the members of the flock.

[16.] “It pertains to the Apostolic See to regulate the Sacred Liturgy of the universal Church, to publish the liturgical books and to grant the *recognitio* for their translation into vernacular languages, as well as to ensure that the liturgical regulations, especially those governing the celebration of the most exalted celebration of the Sacrifice of the Mass, are everywhere faithfully observed”.<sup>[36]</sup>

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[17.] “The Congregation for Divine Worship and the Discipline of the Sacraments attends to those matters that pertain to the Apostolic See as regards the regulation and promotion of the Sacred Liturgy, and especially the Sacraments, with due regard for the competence of the Congregation for the Doctrine of the Faith. It fosters and enforces sacramental discipline, especially as regards their validity and their licit celebration”. Finally, it “carefully seeks to ensure that the liturgical regulations are observed with precision, and that abuses are prevented or eliminated whenever they are detected”<sup>[37]</sup>. In this regard, according to the tradition of the universal Church, pre-eminent solicitude is accorded the celebration of Holy Mass, and also to the worship that is given to the Holy Eucharist even outside Mass.

[18.] Christ’s faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be “anyone’s private property, whether of the celebrant or of the community in which the mysteries are celebrated”<sup>[38]</sup>.

### 1. The Diocesan Bishop, High Priest of his Flock

[19.] The diocesan Bishop, the first steward of the mysteries of God in the particular Church entrusted to him, is the moderator, promoter and guardian of her whole liturgical life.<sup>[39]</sup> For “the Bishop, endowed with the fullness of the Sacrament of Order, is ‘the steward of the grace of the high Priesthood’,<sup>[40]</sup> especially in the Eucharist which he either himself offers or causes to be offered,<sup>[41]</sup> by which the Church continually lives and grows”.<sup>[42]</sup>

[20.] Indeed, the pre-eminent manifestation of the Church is found whenever the rites of Mass are celebrated, especially in the Cathedral Church, “with the full and active participation of the entire holy People of God, joined in one act of prayer, at one altar at which the Bishop presides”, surrounded by his presbyterate with the Deacons and ministers.<sup>[43]</sup> Furthermore, “every lawful celebration of the Eucharist is directed by the Bishop, to whom is entrusted the office of presenting the worship of the Christian religion to the Divine Majesty and ordering it according to the precepts of the Lord and the laws of the Church, further specified by his own particular judgement for the Diocese”.<sup>[44]</sup>

[21.] It pertains to the diocesan Bishop, then, “within the limits of his competence, to set forth liturgical norms in his Diocese, by which all are bound”.<sup>[45]</sup> Still, the Bishop must take care not to allow the removal of that liberty foreseen by the norms of the liturgical books so that the celebration may be adapted in an intelligent manner to the Church building, or to the group of the faithful who are present, or to particular pastoral circumstances in such a way that the universal sacred rite is truly accommodated to human understanding.<sup>[46]</sup>

[22.] The Bishop governs the particular Church entrusted to him,<sup>[47]</sup> and it is his task to regulate, to direct, to encourage, and sometimes also to reprove;<sup>[48]</sup> this is a sacred task that he has received through episcopal Ordination,<sup>[49]</sup> which he fulfills in order to build up his flock in truth and holiness.<sup>[50]</sup> He should elucidate the inherent meaning of the rites and the liturgical texts, and nourish the spirit of the Liturgy in the Priests, Deacons and lay faithful<sup>[51]</sup> so that they are all led to the active and fruitful celebration of the Eucharist,<sup>[52]</sup> and in like manner he should take care to ensure that the whole body of the Church is able to grow in the same understanding, in the unity of charity, in the diocese, in the nation and in the world.<sup>[53]</sup>

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[23.] The faithful “should cling to the Bishop as the Church does to Jesus Christ, and as Jesus Christ does to the Father, so that all may be in harmonious unity, and that they may abound to the glory of God”.<sup>[54]</sup> All, including members of Institutes of consecrated life and Societies of apostolic life as well as those of all ecclesial associations and movements of any kind, are subject to the authority of the diocesan Bishop in all liturgical matters,<sup>[55]</sup> apart from rights that have been legitimately conceded. To the diocesan Bishop therefore falls the right and duty of overseeing and attending to Churches and oratories in his territory in regard to liturgical matters, and this is true also of those which are founded by members of the above-mentioned institutes or under their direction, provided that the faithful are accustomed to frequent them.<sup>[56]</sup>

[24.] It is the right of the Christian people themselves that their diocesan Bishop should take care to prevent the occurrence of abuses in ecclesiastical discipline, especially as regards the ministry of the word, the celebration of the sacraments and sacramentals, the worship of God and devotion to the Saints.<sup>[57]</sup>

[25.] Commissions as well as councils or committees established by the Bishop to handle “the promotion of the Liturgy, sacred music and art in his diocese” should act in accordance with the intentions and the norms of the Bishop; they must rely on his authority and his approval so that they may carry out their office in a suitable manner<sup>[58]</sup> and so that the effective governance of the Bishop in his diocese will be preserved. As regards all these sorts of bodies and other entities and all undertakings in liturgical matters, there has long been the need for the Bishops to consider whether their working has been fruitful thus far,<sup>[59]</sup> and to consider carefully which changes or improvements should be made in their composition and activity<sup>[60]</sup> so that they might find new vigour. It should be borne in mind that the experts are to be chosen from among those whose soundness in the Catholic faith and knowledge of theological and cultural matters are evident.

### 2. The Conference of Bishops

[26.] The same holds for those commissions of this kind which have been established by the Conference of Bishops in accordance with the will of the Council,<sup>[61]</sup> commissions whose members consist of Bishops who are clearly distinguished from their expert helpers. Where the number of members of a Conference of Bishops is not sufficient for the effective establishment of a liturgical commission from among their own number, then a council or group of experts should be named, always under the presidency of a Bishop, which is to fulfill the same role insofar as possible, albeit without the name of “liturgical commission”.

[27.] As early as the year 1970, the Apostolic See announced the cessation of all experimentation as regards the celebration of Holy Mass<sup>[62]</sup> and reiterated the same in 1988.<sup>[63]</sup> Accordingly, individual Bishops and their Conferences do not have the faculty to permit experimentation with liturgical texts or the other matters that are prescribed in the liturgical books. In order to carry out experimentation of this kind in the future, the permission of the Congregation for Divine Worship and the Discipline of the Sacraments is required. It must be in writing, and it is to be requested by the Conference of Bishops. In fact, it will not be granted without serious reason. As regards projects of inculturation in liturgical matters, the particular norms that have been established are strictly and comprehensively to be observed.<sup>[64]</sup>

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[28.] All liturgical norms that a Conference of Bishops will have established for its territory in accordance with the law are to be submitted to the Congregation for Divine Worship and the Discipline of the Sacraments for the *recognitio*, without which they lack any binding force.[65]

### 3. Priests

[29.] Priests, as capable, prudent and indispensable co-workers of the order of Bishops,[66] called to the service of the People of God, constitute one presbyterate with their Bishop,[67] though charged with differing offices. “In each local congregation of the faithful, in a certain way, they make present the Bishop with whom they are associated in trust and in generosity of heart; according to their rank, they take upon themselves his duties and his solicitude, and they carry these out in their daily work”. And “because of this participation in the Priesthood and mission, Priests should recognize the Bishop as truly their father and obey him reverently”[68]. Furthermore, “ever intent upon the good of God’s children, they should seek to contribute to the pastoral mission of the whole diocese, and indeed of the whole Church”.[69]

[30.] The office “that belongs to Priests in particular in the celebration of the Eucharist” is a great one, “for it is their responsibility to preside at the Eucharist *in persona Christi* and to provide a witness to and a service of communion not only for the community directly taking part in the celebration, but also for the universal Church, which is always brought into play within the context of the Eucharist. It must be lamented that, especially in the years following the post-Conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation, there have been a number of abuses which have been a source of suffering for many”.[70]

[31.] In keeping with the solemn promises that they have made in the rite of Sacred Ordination and renewed each year in the Mass of the Chrism, let Priests celebrate “devoutly and faithfully the mysteries of Christ for the praise of God and the sanctification of the Christian people, according to the tradition of the Church, especially in the Eucharistic Sacrifice and in the Sacrament of Reconciliation”.[71] They ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions.[72] For as St. Ambrose said, “It is not in herself . . . but in us that the Church is injured. Let us take care so that our own failure may not cause injury to the Church”.[73] Let the Church of God not be injured, then, by Priests who have so solemnly dedicated themselves to the ministry. Indeed, under the Bishop’s authority let them faithfully seek to prevent others as well from committing this type of distortion.

[32.] “Let the Parish Priest strive so that the Most Holy Eucharist will be the center of the parish congregation of the faithful; let him work to ensure that Christ’s faithful are nourished through the devout celebration of the Sacraments, and in particular, that they frequently approach the Most Holy Eucharist and the Sacrament of Penance; let him strive, furthermore, to ensure that the faithful are encouraged to offer prayers in their families as well, and to participate consciously and actively in the Sacred Liturgy, which the Parish Priest, under the authority of the diocesan Bishop, is bound to regulate and supervise in his parish lest abuses occur”.[74] Although it is appropriate that he should be assisted in the effective preparation of the liturgical celebrations by various members of Christ’s faithful, he nevertheless must not cede to them in any way those things that are proper to his own office.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[33.] Finally, all “Priests should go to the trouble of properly cultivating their liturgical knowledge and ability, so that through their liturgical ministry, God the Father, Son and Holy Spirit will be praised in an ever more excellent manner by the Christian communities entrusted to them”.<sup>[75]</sup> Above all, let them be filled with that wonder and amazement that the Paschal Mystery, in being celebrated, instills in the hearts of the faithful.<sup>[76]</sup>

### 4. Deacons

[34.] Deacons “upon whom hands are imposed not for the Priesthood but for the ministry”,<sup>[77]</sup> as men of good repute,<sup>[78]</sup> must act in such a way that with the help of God they may be recognized as the true disciples<sup>[79]</sup> of him “who came not to be served but to serve”<sup>[80]</sup>, and who was among his disciples “as one who serves”.<sup>[81]</sup> Strengthened by the gift of the Holy Spirit through the laying on of hands, they are in service to the People of God, in communion with the Bishop and his presbyterate.<sup>[82]</sup> They should therefore consider the Bishop as a father, and give assistance to him and to the Priests “in the ministry of the word, of the altar, and of charity”.<sup>[83]</sup>

[35.] Let them never fail, “as the Apostle says, to hold the mystery of faith with a clear conscience,<sup>[84]</sup> and to proclaim this faith by word and deed according to the Gospel and the tradition of the Church”,<sup>[85]</sup> in wholehearted, faithful and humble service to the Sacred Liturgy as the source and summit of ecclesial life, “so that all, made children of God through faith and Baptism, may come together as one, praising God in the midst of the Church, to participate in the Sacrifice and to eat the Lord’s Supper”.<sup>[86]</sup> Let all Deacons, then, do their part so that the Sacred Liturgy will be celebrated according to the norms of the duly approved liturgical books.

## Chapter II

### THE PARTICIPATION OF THE LAY CHRISTIAN FAITHFUL IN THE EUCHARISTIC CELEBRATION

#### I. Active and Conscious Participation

[36.] The celebration of the Mass, as the action of Christ and of the Church, is the center of the whole Christian life for the universal as well as the particular Church, and also for the individual faithful,<sup>[87]</sup> who are involved “in differing ways according to the diversity of orders, ministries, and active participation.<sup>[88]</sup> In this way the Christian people, “a chosen race, a royal priesthood, a holy people, a people God has made his own”,<sup>[89]</sup> manifests its coherent and hierarchical ordering”.<sup>[90]</sup> “For the common priesthood of the faithful and the ministerial or hierarchical Priesthood, though they differ in essence and not only in degree, are ordered to one another, for both partake, each in its own way, of the one Priesthood of Christ”.<sup>[91]</sup>

[37.] All of Christ’s faithful, freed from their sins and incorporated into the Church through Baptism, are deputed by means of a sacramental character for the worship of the Christian religion,<sup>[92]</sup> so that by virtue of their royal priesthood,<sup>[93]</sup> persevering in prayer and praising God,<sup>[94]</sup> they may offer themselves as a living and holy sacrifice pleasing to God and attested to others by their works,<sup>[95]</sup> giving witness to Christ throughout the earth and providing an answer to those who ask concerning



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

their hope of eternal life that is in them.<sup>[96]</sup> Thus the participation of the lay faithful too in the Eucharist and in the other celebrations of the Church's rites cannot be equated with mere presence, and still less with a passive one, but is rather to be regarded as a true exercise of faith and of the baptismal dignity.

[38.] The constant teaching of the Church on the nature of the Eucharist not only as a meal, but also and pre-eminently as a Sacrifice, is therefore rightly understood to be one of the principal keys to the full participation of all the faithful in so great a Sacrament.<sup>[97]</sup> For when "stripped of its sacrificial meaning, the mystery is understood as if its meaning and importance were simply that of a fraternal banquet".<sup>[98]</sup>

[39.] For promoting and elucidating active participation, the recent renewal of the liturgical books according to the mind of the Council fostered acclamations of the people, responses, psalmody, antiphons, and canticles, as well as actions or movements and gestures, and called for sacred silence to be maintained at the proper times, while providing rubrics for the parts of the faithful as well.<sup>[99]</sup> In addition, ample flexibility is given for appropriate creativity aimed at allowing each celebration to be adapted to the needs of the participants, to their comprehension, their interior preparation and their gifts, according to the established liturgical norms. In the songs, the melodies, the choice of prayers and readings, the giving of the homily, the preparation of the prayer of the faithful, the occasional explanatory remarks, and the decoration of the Church building according to the various seasons, there is ample possibility for introducing into each celebration a certain variety by which the riches of the liturgical tradition will also be more clearly evident, and so, in keeping with pastoral requirements, the celebration will be carefully imbued with those particular features that will foster the recollection of the participants. Still, it should be remembered that the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated.<sup>[100]</sup>

[40.] Nevertheless, from the fact that the liturgical celebration obviously entails activity, it does not follow that everyone must necessarily have something concrete to do beyond the actions and gestures, as if a certain specific liturgical ministry must necessarily be given to the individuals to be carried out by them. Instead, catechetical instruction should strive diligently to correct those widespread superficial notions and practices often seen in recent years in this regard, and ever to instill anew in all of Christ's faithful that sense of deep wonder before the greatness of the mystery of faith that is the Eucharist, in whose celebration the Church is forever passing from what is obsolete into newness of life: "*in novitatem a vetustate*".<sup>[101]</sup> For in the celebration of the Eucharist, as in the whole Christian life which draws its power from it and leads toward it, the Church, after the manner of Saint Thomas the Apostle, prostrates herself in adoration before the Lord who was crucified, suffered and died, was buried and arose, and perpetually exclaims to him who is clothed in the fullness of his divine splendour: "My Lord and my God!"<sup>[102]</sup>

[41.] For encouraging, promoting and nourishing this interior understanding of liturgical participation, the continuous and widespread celebration of the Liturgy of the Hours, the use of the sacramentals and exercises of Christian popular piety are extremely helpful. These latter exercises – which "while not belonging to the Liturgy in the strict sense, possess nonetheless a particular importance and dignity" – are to be regarded as having a certain connection with the liturgical context, especially when they have been lauded and attested by the Magisterium itself,<sup>[103]</sup> as is the case especially of the

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

Marian Rosary.[104] Furthermore, since these practices of piety lead the Christian people both to the reception of the sacraments – especially the Eucharist – and “to meditation on the mysteries of our Redemption and the imitation of the excellent heavenly examples of the Saints, they are therefore not without salutary effects for our participation in liturgical worship ”.[105]

[42.] It must be acknowledged that the Church has not come together by human volition; rather, she has been called together by God in the Holy Spirit, and she responds through faith to his free calling (thus the word *ekklesia* is related to *klesis*, or “calling”).[106] Nor is the Eucharistic Sacrifice to be considered a “concelebration”, in the univocal sense, of the Priest along with the people who are present.[107] On the contrary, the Eucharist celebrated by the Priests “is a gift which radically transcends the power of the community. . . . The community that gathers for the celebration of the Eucharist absolutely requires an ordained Priest, who presides over it so that it may truly be a eucharistic convocation. On the other hand, the community is by itself incapable of providing an ordained minister”.[108] There is pressing need of a concerted will to avoid all ambiguity in this matter and to remedy the difficulties of recent years. Accordingly, terms such as “celebrating community” or “celebrating assembly” (in other languages “asamblea celebrante”, “assemblée célébrante”, *asamblea celebrante*) and similar terms should not be used injudiciously.

### 2. The Ministries of the Lay Christian Faithful in the Celebration of Holy Mass

[43.] For the good of the community and of the whole Church of God, some of the lay faithful according to tradition have rightly and laudably exercised ministries in the celebration of the Sacred Liturgy.[109] It is appropriate that a number of persons distribute among themselves and exercise various ministries or different parts of the same ministry.[110]

[44.] Apart from the duly instituted ministries of acolyte and lector,[111] the most important of these ministries are those of acolyte[112] and lector[113] by temporary deputation. In addition to these are the other functions that are described in the Roman Missal,[114] as well as the functions of preparing the hosts, washing the liturgical linens, and the like. All, “whether ordained ministers or lay faithful, in exercising their own office or ministry should do exclusively and fully that which pertains to them”.[115] In the liturgical celebration itself as well as in its preparation, they should do what is necessary so that the Church’s Liturgy will be carried out worthily and appropriately.

[45.] To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain “clericalization”, while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful.[116]

[46.] The lay Christian faithful called to give assistance at liturgical celebrations should be well instructed and must be those whose Christian life, morals and fidelity to the Church’s Magisterium recommend them. It is fitting that such a one should have received a liturgical formation in accordance with his or her age, condition, state of life, and religious culture.[117] No one should be selected whose designation could cause consternation for the faithful.[118]

[47.] It is altogether laudable to maintain the noble custom by which boys or youths, customarily termed servers, provide service of the altar after the manner of acolytes, and receive catechesis regarding their function in accordance with their power of comprehension.[119] Nor should it be

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

forgotten that a great number of sacred ministers over the course of the centuries have come from among boys such as these.<sup>[120]</sup> Associations for them, including also the participation and assistance of their parents, should be established or promoted, and in such a way greater pastoral care will be provided for the ministers. Whenever such associations are international in nature, it pertains to the competence of the Congregation for Divine Worship and the Discipline of the Sacraments to establish them or to approve and revise their statutes.<sup>[121]</sup> Girls or women may also be admitted to this service of the altar, at the discretion of the diocesan Bishop and in observance of the established norms.<sup>[122]</sup>

### Chapter III

#### THE PROPER CELEBRATION OF MASS

##### 1. The Matter of the Most Holy Eucharist

[48.] The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition.<sup>[123]</sup> It follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament.<sup>[124]</sup> It is a grave abuse to introduce other substances, such as fruit or sugar or honey, into the bread for confecting the Eucharist. Hosts should obviously be made by those who are not only distinguished by their integrity, but also skilled in making them and furnished with suitable tools.<sup>[125]</sup>

[49.] By reason of the sign, it is appropriate that at least some parts of the Eucharistic Bread coming from the fraction should be distributed to at least some of the faithful in Communion. “Small hosts are, however, in no way ruled out when the number of those receiving Holy Communion or other pastoral needs require it”,<sup>[126]</sup> and indeed small hosts requiring no further fraction ought customarily to be used for the most part.

[50.] The wine that is used in the most sacred celebration of the Eucharistic Sacrifice must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances.<sup>[127]</sup> During the celebration itself, a small quantity of water is to be mixed with it. Great care should be taken so that the wine intended for the celebration of the Eucharist is well conserved and has not soured.<sup>[128]</sup> It is altogether forbidden to use wine of doubtful authenticity or provenance, for the Church requires certainty regarding the conditions necessary for the validity of the sacraments. Nor are other drinks of any kind to be admitted for any reason, as they do not constitute valid matter.

##### 2. The Eucharistic Prayer

[51.] Only those Eucharistic Prayers are to be used which are found in the Roman Missal or are legitimately approved by the Apostolic See, and according to the manner and the terms set forth by it. “It is not to be tolerated that some Priests take upon themselves the right to compose their own Eucharistic Prayers”<sup>[129]</sup> or to change the same texts approved by the Church, or to introduce others composed by private individuals.<sup>[130]</sup>

[52.] The proclamation of the Eucharistic Prayer, which by its very nature is the climax of the whole celebration, is proper to the Priest by virtue of his Ordination. It is therefore an abuse to proffer it in

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

such a way that some parts of the Eucharistic Prayer are recited by a Deacon, a lay minister, or by an individual member of the faithful, or by all members of the faithful together. The Eucharistic Prayer, then, is to be recited by the Priest alone in full.<sup>[131]</sup>

[53.] While the Priest proclaims the Eucharistic Prayer “there should be no other prayers or singing, and the organ or other musical instruments should be silent”,<sup>[132]</sup> except for the people’s acclamations that have been duly approved, as described below.

[54.] The people, however, are always involved actively and never merely passively: for they “silently join themselves with the Priest in faith, as well as in their interventions during the course of the Eucharistic Prayer as prescribed, namely in the responses in the Preface dialogue, the *Sanctus*, the acclamation after the consecration and the “*Amen*” after the final doxology, and in other acclamations approved by the Conference of Bishops with the *recognitio* of the Holy See”.<sup>[133]</sup>

[55.] In some places there has existed an abuse by which the Priest breaks the host at the time of the consecration in the Holy Mass. This abuse is contrary to the tradition of the Church. It is reprobated and is to be corrected with haste.

[56.] The mention of the name of the Supreme Pontiff and the diocesan Bishop in the Eucharistic Prayer is not to be omitted, since this is a most ancient tradition to be maintained, and a manifestation of ecclesial communion. For “the coming together of the eucharistic community is at the same time a joining in union with its own Bishop and with the Roman Pontiff”.<sup>[134]</sup>

### 3. The Other Parts of the Mass

[57.] It is the right of the community of Christ’s faithful that especially in the Sunday celebration there should customarily be true and suitable sacred music, and that there should always be an altar, vestments and sacred linens that are dignified, proper, and clean, in accordance with the norms.

[58.] All of Christ’s faithful likewise have the right to a celebration of the Eucharist that has been so carefully prepared in all its parts that the word of God is properly and efficaciously proclaimed and explained in it; that the faculty for selecting the liturgical texts and rites is carried out with care according to the norms; and that their faith is duly safeguarded and nourished by the words that are sung in the celebration of the Liturgy.

[59.] The reprobated practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy.

[60.] In the celebration of Mass, the Liturgy of the Word and the Liturgy of the Eucharist are intimately connected to one another, and form one single act of worship. For this reason it is not licit to separate one of these parts from the other and celebrate them at different times or places.<sup>[135]</sup> Nor is it licit to carry out the individual parts of Holy Mass at different times of the same day.

[61.] In selecting the biblical readings for proclamation in the celebration of Mass, the norms found in the liturgical books are to be followed,<sup>[136]</sup> so that indeed “a richer table of the word of God will be prepared for the faithful, and the biblical treasures opened up for them”.<sup>[137]</sup>

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[62.] It is also illicit to omit or to substitute the prescribed biblical readings on one's own initiative, and especially "to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God".<sup>[138]</sup>

[63.] "Within the celebration of the Sacred Liturgy, the reading of the Gospel, which is "the high point of the Liturgy of the Word",<sup>[139]</sup> is reserved by the Church's tradition to an ordained minister.<sup>[140]</sup> Thus it is not permitted for a layperson, even a religious, to proclaim the Gospel reading in the celebration of Holy Mass, nor in other cases in which the norms do not explicitly permit it.<sup>[141]</sup>

[64.] The homily, which is given in the course of the celebration of Holy Mass and is a part of the Liturgy itself,<sup>[142]</sup> "should ordinarily be given by the Priest celebrant himself. He may entrust it to a concelebrating Priest or occasionally, according to circumstances, to a Deacon, but never to a layperson.<sup>[143]</sup> In particular cases and for a just cause, the homily may even be given by a Bishop or a Priest who is present at the celebration but cannot concelebrate".<sup>[144]</sup>

[65.] It should be borne in mind that any previous norm that may have admitted non-ordained faithful to give the homily during the eucharistic celebration is to be considered abrogated by the norm of canon 767 §1.<sup>[145]</sup> This practice is reprobated, so that it cannot be permitted to attain the force of custom.

[66.] The prohibition of the admission of laypersons to preach within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as "pastoral assistants"; nor is there to be any exception for any other kind of layperson, or group, or community, or association.<sup>[146]</sup>

[67.] Particular care is to be taken so that the homily is firmly based upon the mysteries of salvation, expounding the mysteries of the Faith and the norms of Christian life from the biblical readings and liturgical texts throughout the course of the liturgical year and providing commentary on the texts of the Ordinary or the Proper of the Mass, or of some other rite of the Church.<sup>[147]</sup> It is clear that all interpretations of Sacred Scripture are to be referred back to Christ himself as the one upon whom the entire economy of salvation hinges, though this should be done in light of the specific context of the liturgical celebration. In the homily to be given, care is to be taken so that the light of Christ may shine upon life's events. Even so, this is to be done so as not to obscure the true and unadulterated word of God: for instance, treating only of politics or profane subjects, or drawing upon notions derived from contemporary pseudo-religious currents as a source.<sup>[148]</sup>

[68.] The diocesan Bishop must diligently oversee the preaching of the homily,<sup>[149]</sup> also publishing norms and distributing guidelines and auxiliary tools to the sacred ministers, and promoting meetings and other projects for this purpose so that they may have the opportunity to consider the nature of the homily more precisely and find help in its preparation.

[69.] In Holy Mass as well as in other celebrations of the Sacred Liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books.

[70.] The offerings that Christ's faithful are accustomed to present for the Liturgy of the Eucharist in Holy Mass are not necessarily limited to bread and wine for the eucharistic celebration, but may also include gifts given by the faithful in the form of money or other things for the sake of charity toward

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

the poor. Moreover, external gifts must always be a visible expression of that true gift that God expects from us: a contrite heart, the love of God and neighbour by which we are conformed to the sacrifice of Christ, who offered himself for us. For in the Eucharist, there shines forth most brilliantly that mystery of charity that Jesus brought forth at the Last Supper by washing the feet of the disciples. In order to preserve the dignity of the Sacred Liturgy, in any event, the external offerings should be brought forward in an appropriate manner. Money, therefore, just as other contributions for the poor, should be placed in an appropriate place which should be away from the eucharistic table.<sup>[150]</sup> Except for money and occasionally a minimal symbolic portion of other gifts, it is preferable that such offerings be made outside the celebration of Mass.

[71.] The practice of the Roman Rite is to be maintained according to which the peace is extended shortly before Holy Communion. For according to the tradition of the Roman Rite, this practice does not have the connotation either of reconciliation or of a remission of sins, but instead signifies peace, communion and charity before the reception of the Most Holy Eucharist.<sup>[151]</sup> It is rather the Penitential Act to be carried out at the beginning of Mass (especially in its first form) which has the character of reconciliation among brothers and sisters.

[72.] It is appropriate “that each one give the sign of peace only to those who are nearest and in a sober manner”. “The Priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. He does likewise if for a just reason he wishes to extend the sign of peace to some few of the faithful”. “As regards the sign to be exchanged, the manner is to be established by the Conference of Bishops in accordance with the dispositions and customs of the people”, and their acts are subject to the *recognitio* of the Apostolic See.<sup>[152]</sup>

[73.] In the celebration of Holy Mass the breaking of the Eucharistic Bread – done only by the Priest celebrant, if necessary with the help of a Deacon or of a concelebrant – begins after the exchange of peace, while the *Agnus Dei* is being recited. For the gesture of breaking bread “carried out by Christ at the Last Supper, which in apostolic times gave the whole eucharistic action its name, signifies that the faithful, though they are many, are made one Body in the communion of the one Bread of Life who is Christ, who died and rose for the world’s salvation” (cf. 1 Cor 10,17).<sup>[153]</sup> For this reason the rite must be carried out with great reverence.<sup>[154]</sup> Even so, it should be brief. The abuse that has prevailed in some places, by which this rite is unnecessarily prolonged and given undue emphasis, with laypersons also helping in contradiction to the norms, should be corrected with all haste.<sup>[155]</sup>

[74.] If the need arises for the gathered faithful to be given instruction or testimony by a layperson in a Church concerning the Christian life, it is altogether preferable that this be done outside Mass. Nevertheless, for serious reasons it is permissible that this type of instruction or testimony be given after the Priest has proclaimed the Prayer after Communion. This should not become a regular practice, however. Furthermore, these instructions and testimony should not be of such a nature that they could be confused with the homily,<sup>[156]</sup> nor is it permissible to dispense with the homily on their account.

### 4. On the Joining of Various Rites with the Celebration of Mass

[75.] On account of the theological significance inherent in a particular rite and the Eucharistic Celebration, the liturgical books sometimes prescribe or permit the celebration of Holy Mass to be

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

joined with another rite, especially one of those pertaining to the Sacraments.<sup>[157]</sup> The Church does not permit such a conjoining in other cases, however, especially when it is a question of trivial matters.

[76.] Furthermore, according to a most ancient tradition of the Roman Church, it is not permissible to unite the Sacrament of Penance to the Mass in such a way that they become a single liturgical celebration. This does not exclude, however, that Priests other than those celebrating or concelebrating the Mass might hear the confessions of the faithful who so desire, even in the same place where Mass is being celebrated, in order to meet the needs of those faithful.<sup>[158]</sup> This should nevertheless be done in an appropriate manner.

[77.] The celebration of Holy Mass is not to be inserted in any way into the setting of a common meal, nor joined with this kind of banquet. Mass is not to be celebrated without grave necessity on a dinner table<sup>[159]</sup> nor in a dining room or banquet hall, nor in a room where food is present, nor in a place where the participants during the celebration itself are seated at tables. If out of grave necessity Mass must be celebrated in the same place where eating will later take place, there is to be a clear interval of time between the conclusion of Mass and the beginning of the meal, and ordinary food is not to be set before the faithful during the celebration of Mass.

[78.] It is not permissible to link the celebration of Mass to political or secular events, nor to situations that are not fully consistent with the Magisterium of the Catholic Church. Furthermore, it is altogether to be avoided that the celebration of Mass should be carried out merely out of a desire for show, or in the manner of other ceremonies including profane ones, lest the Eucharist should be emptied of its authentic meaning.

[79.] Finally, it is strictly to be considered an abuse to introduce into the celebration of Holy Mass elements that are contrary to the prescriptions of the liturgical books and taken from the rites of other religions.

### Chapter IV

#### HOLY COMMUNION

##### I. Dispositions for the Reception of Holy Communion

[80.] The Eucharist is to be offered to the faithful, among other reasons, “as an antidote, by which we are freed from daily faults and preserved from mortal sins”,<sup>[160]</sup> as is brought to light in various parts of the Mass. As for the Penitential Act placed at the beginning of Mass, it has the purpose of preparing all to be ready to celebrate the sacred mysteries;<sup>[161]</sup> even so, “it lacks the efficacy of the Sacrament of Penance”,<sup>[162]</sup> and cannot be regarded as a substitute for the Sacrament of Penance in remission of graver sins. Pastors of souls should take care to ensure diligent catechetical instruction, so that Christian doctrine is handed on to Christ’s faithful in this matter.

[81.] The Church’s custom shows that it is necessary for each person to examine himself at depth,<sup>[163]</sup> and that anyone who is conscious of grave sin should not celebrate or receive the Body of the Lord without prior sacramental confession, except for grave reason when the possibility of confession is lacking; in this case he will remember that he is bound by the obligation of making an act of perfect contrition, which includes the intention to confess as soon as possible”.<sup>[164]</sup>

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[82.] Moreover, “the Church has drawn up norms aimed at fostering the frequent and fruitful access of the faithful to the Eucharistic table and at determining the objective conditions under which Communion may not be given”.<sup>[165]</sup>

[83.] It is certainly best that all who are participating in the celebration of Holy Mass with the necessary dispositions should receive Communion. Nevertheless, it sometimes happens that Christ’s faithful approach the altar as a group indiscriminately. It pertains to the Pastors prudently and firmly to correct such an abuse.

[84.] Furthermore when Holy Mass is celebrated for a large crowd - for example, in large cities - care should be taken lest out of ignorance non-Catholics or even non-Christians come forward for Holy Communion, without taking into account the Church’s Magisterium in matters pertaining to doctrine and discipline. It is the duty of Pastors at an opportune moment to inform those present of the authenticity and the discipline that are strictly to be observed.

[85.] Catholic ministers licitly administer the Sacraments only to the Catholic faithful, who likewise receive them licitly only from Catholic ministers, except for those situations for which provision is made in can. 844 §§ 2,3, and 4, and can. 861 § 2.<sup>[166]</sup> In addition, the conditions comprising can. 844 § 4, from which no dispensation can be given,<sup>[167]</sup> cannot be separated; thus, it is necessary that all of these conditions be present together.

[86.] The faithful should be led insistently to the practice whereby they approach the Sacrament of Penance outside the celebration of Mass, especially at the scheduled times, so that the Sacrament may be administered in a manner that is tranquil and truly beneficial to them, so as not to be prevented from active participation at Mass. Those who are accustomed to receiving Communion often or daily should be instructed that they should approach the Sacrament of Penance at appropriate intervals, in accordance with the condition of each.<sup>[168]</sup>

[87.] The First Communion of children must always be preceded by sacramental confession and absolution.<sup>[169]</sup> Moreover First Communion should always be administered by a Priest and never outside the celebration of Mass. Apart from exceptional cases, it is not particularly appropriate for First Communion to be administered on Holy Thursday of the Lord’s Supper. Another day should be chosen instead, such as a Sunday between the Second and the Sixth Sunday of Easter, or the Solemnity of the Body and Blood of Christ, or the Sundays of Ordinary Time, since Sunday is rightly regarded as the day of the Eucharist.<sup>[170]</sup> “Children who have not attained the age of reason, or those whom” the Parish Priest “has determined to be insufficiently prepared” should not come forward to receive the Holy Eucharist.<sup>[171]</sup> Where it happens, however, that a child who is exceptionally mature for his age is judged to be ready for receiving the Sacrament, the child must not be denied First Communion provided he has received sufficient instruction.

### 2. The distribution of Holy Communion

[88.] The faithful should normally receive sacramental Communion of the Eucharist during Mass itself, at the moment laid down by the rite of celebration, that is to say, just after the Priest celebrant’s Communion.<sup>[172]</sup> It is the Priest celebrant’s responsibility to minister Communion, perhaps assisted by other Priests or Deacons; and he should not resume the Mass until after the Communion of the



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

faithful is concluded. Only when there is a necessity may extraordinary ministers assist the Priest celebrant in accordance with the norm of law.<sup>[173]</sup>

[89.] “So that even by means of the signs Communion may stand out more clearly as a participation in the Sacrifice being celebrated”,<sup>[174]</sup> it is preferable that the faithful be able to receive hosts consecrated in the same Mass.<sup>[175]</sup>

[90.] “The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined”, with its acts having received the *recognitio* of the Apostolic See. “However, if they receive Communion standing, it is recommended that they give due reverence before the reception of the Sacrament, as set forth in the same norms”.<sup>[176]</sup>

[91.] In distributing Holy Communion it is to be remembered that “sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them”.<sup>[177]</sup> Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion. Therefore, it is not licit to deny Holy Communion to any of Christ’s faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.

[92.] Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice,<sup>[178]</sup> if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops’ Conference with the *recognitio* of the Apostolic See has given permission, the sacred host is to be administered to him or her. However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.<sup>[179]</sup>

[93.] The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.<sup>[180]</sup>

[94.] It is not licit for the faithful “to take . . . by themselves . . . and, still less, to hand . . . from one to another” the sacred host or the sacred chalice.<sup>[181]</sup> Moreover, in this regard, the abuse is to be set aside whereby spouses administer Holy Communion to each other at a Nuptial Mass.

[95.] A lay member of Christ’s faithful “who has already received the Most Holy Eucharist may receive it again on the same day only within a Eucharistic Celebration in which he or she is participating, with due regard for the prescriptions of can. 921 § 2.”<sup>[182]</sup>

[96.] The practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of Holy Mass or beforehand after the manner of Communion, contrary to the prescriptions of the liturgical books. For such a practice in no way accords with the tradition of the Roman Rite, and carries with it the danger of causing confusion among Christ’s faithful concerning the Eucharistic doctrine of the Church. Where there exists in certain places by concession a particular custom of blessing bread after Mass for distribution, proper catechesis should very carefully be given concerning this action. In fact, no other similar practices should be introduced, nor should unconsecrated hosts ever be used for this purpose.

### 3. The Communion of Priests

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[97.] A Priest must communicate at the altar at the moment laid down by the Missal each time he celebrates Holy Mass, and the concelebrants must communicate before they proceed with the distribution of Holy Communion. The Priest celebrant or a concelebrant is never to wait until the people's Communion is concluded before receiving Communion himself. [\[183\]](#)

[98.] The Communion of Priest concelebrants should proceed according to the norms prescribed in the liturgical books, always using hosts consecrated at the same Mass [\[184\]](#) and always with Communion under both kinds being received by all of the concelebrants. It is to be noted that if the Priest or Deacon hands the sacred host or chalice to the concelebrants, he says nothing; that is to say, he does not pronounce the words "The Body of Christ" or "The Blood of Christ".

[99.] Communion under both kinds is always permitted "to Priests who are not able to celebrate or concelebrate Mass". [\[185\]](#)

### 4. Communion under Both Kinds

[100.] So that the fullness of the sign may be made more clearly evident to the faithful in the course of the Eucharistic banquet, lay members of Christ's faithful, too, are admitted to Communion under both kinds, in the cases set forth in the liturgical books, preceded and continually accompanied by proper catechesis regarding the dogmatic principles on this matter laid down by the Ecumenical Council of Trent. [\[186\]](#)

[101.] In order for Holy Communion under both kinds to be administered to the lay members of Christ's faithful, due consideration should be given to the circumstances, as judged first of all by the diocesan Bishop. It is to be completely excluded where even a small danger exists of the sacred species being profaned. [\[187\]](#) With a view to wider co-ordination, the Bishops' Conferences should issue norms, once their decisions have received the *recognitio* of the Apostolic See through the Congregation for Divine Worship and the Discipline of the Sacraments, especially as regards "the manner of distributing Holy Communion to the faithful under both kinds, and the faculty for its extension". [\[188\]](#)

[102.] The chalice should not be ministered to lay members of Christ's faithful where there is such a large number of communicants [\[189\]](#) that it is difficult to gauge the amount of wine for the Eucharist and there is a danger that "more than a reasonable quantity of the Blood of Christ remain to be consumed at the end of the celebration". [\[190\]](#) The same is true wherever access to the chalice would be difficult to arrange, or where such a large amount of wine would be required that its certain provenance and quality could only be known with difficulty, or wherever there is not an adequate number of sacred ministers or extraordinary ministers of Holy Communion with proper formation, or where a notable part of the people continues to prefer not to approach the chalice for various reasons, so that the sign of unity would in some sense be negated.

[103.] The norms of the Roman Missal admit the principle that in cases where Communion is administered under both kinds, "the Blood of the Lord may be received either by drinking from the chalice directly, or by intinction, or by means of a tube or a spoon". [\[191\]](#) As regards the administering of Communion to lay members of Christ's faithful, the Bishops may exclude Communion with the tube or the spoon where this is not the local custom, though the option of administering Communion by intinction always remains. If this modality is employed, however, hosts should be used which are

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

neither too thin nor too small, and the communicant should receive the Sacrament from the Priest only on the tongue.<sup>[192]</sup>

[104.] The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand. As for the host to be used for the intinction, it should be made of valid matter, also consecrated; it is altogether forbidden to use non-consecrated bread or other matter.

[105.] If one chalice is not sufficient for Communion to be distributed under both kinds to the Priest concelebrants or Christ's faithful, there is no reason why the Priest celebrant should not use several chalices.<sup>[193]</sup> For it is to be remembered that all Priests in celebrating Holy Mass are bound to receive Communion under both kinds. It is praiseworthy, by reason of the sign value, to use a main chalice of larger dimensions, together with smaller chalices.

[106.] However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms.

[107.] In accordance with what is laid down by the canons, "one who throws away the consecrated species or takes them away or keeps them for a sacrilegious purpose, incurs a *latae sententiae* excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by another penalty, not excluding dismissal from the clerical state".<sup>[194]</sup> To be regarded as pertaining to this case is any action that is voluntarily and gravely disrespectful of the sacred species. Anyone, therefore, who acts contrary to these norms, for example casting the sacred species into the sacrarium or in an unworthy place or on the ground, incurs the penalties laid down.<sup>[195]</sup> Furthermore all will remember that once the distribution of Holy Communion during the celebration of Mass has been completed, the prescriptions of the Roman Missal are to be observed, and in particular, whatever may remain of the Blood of Christ must be entirely and immediately consumed by the Priest or by another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the Priest at the altar or carried to the place for the reservation of the Eucharist.<sup>[196]</sup>

### Chapter V

#### CERTAIN OTHER MATTERS CONCERNING THE EUCHARIST

##### 1. The Place for the Celebration of Holy Mass

[108.] "The celebration of the Eucharist is to be carried out in a sacred place, unless in a particular case necessity requires otherwise. In this case the celebration must be in a decent place."<sup>[197]</sup> The diocesan Bishop shall be the judge for his diocese concerning this necessity, on a case-by-case basis.

[109.] It is never lawful for a Priest to celebrate in a temple or sacred place of any non-Christian religion.

##### 2. Various Circumstances Relating to the Mass

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[110.] “Remembering always that in the mystery of the Eucharistic Sacrifice the work of redemption is constantly being carried out, Priests should celebrate frequently. Indeed, daily celebration is earnestly recommended, because, even if it should not be possible to have the faithful present, the celebration is an act of Christ and of the Church, and in carrying it out, Priests fulfill their principal role.”<sup>[198]</sup>

[111.] A Priest is to be permitted to celebrate or concelebrate the Eucharist “even if he is not known to the rector of the church, provided he presents commendatory letters” (i.e., a *celebret*) not more than a year old from the Holy See or his Ordinary or Superior “or unless it can be prudently judged that he is not impeded from celebrating”.<sup>[199]</sup> Let the Bishops take measures to put a stop to any contrary practice.

[112.] Mass is celebrated either in Latin or in another language, provided that liturgical texts are used which have been approved according to the norm of law. Except in the case of celebrations of the Mass that are scheduled by the ecclesiastical authorities to take place in the language of the people, Priests are always and everywhere permitted to celebrate Mass in Latin.<sup>[200]</sup>

[113.] When Mass is concelebrated by several Priests, a language known both to all the concelebrating Priests and to the gathered people should be used in the recitation of the Eucharist Prayer. Where it happens that some of the Priests who are present do not know the language of the celebration and therefore are not capable of pronouncing the parts of the Eucharistic Prayer proper to them, they should not concelebrate, but instead should attend the celebration in choral dress in accordance with the norms.<sup>[201]</sup>

[114.] “At Sunday Masses in parishes, insofar as parishes are ‘Eucharistic communities’, it is customary to find different groups, movements, associations, and even the smaller religious communities present in the parish.”<sup>[202]</sup> While it is permissible that Mass should be celebrated for particular groups according to the norm of law,<sup>[203]</sup> these groups are nevertheless not exempt from the faithful observance of the liturgical norms.

[115.] The abuse is reprobated by which the celebration of Holy Mass for the people is suspended in an arbitrary manner contrary to the norms of the Roman Missal and the healthy tradition of the Roman Rite, on the pretext of promoting a “fast from the Eucharist”.

[116.] Masses are not to be multiplied contrary to the norm of law, and as regards Mass stipends, all those things are to be observed which are otherwise laid down by law.<sup>[204]</sup>

### 3. Sacred Vessels

[117.] Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books.<sup>[205]</sup> The Bishops’ Conferences have the faculty to decide whether it is appropriate, once their decisions have been given the *recognitio* by the Apostolic See, for sacred vessels to be made of other solid materials as well. It is strictly required, however, that such materials be truly noble in the common estimation within a given region,<sup>[206]</sup> so that honour will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided. Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay,

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate.<sup>[207]</sup>

[118.] Before they are used, sacred vessels are to be blessed by a Priest according to the rites laid down in the liturgical books.<sup>[208]</sup> It is praiseworthy for the blessing to be given by the diocesan Bishop, who will judge whether the vessels are worthy of the use to which they are destined.

[119.] The Priest, once he has returned to the altar after the distribution of Communion, standing at the altar or at the credence table, purifies the paten or ciborium over the chalice, then purifies the chalice in accordance with the prescriptions of the Missal and wipes the chalice with the purificator. Where a Deacon is present, he returns with the Priest to the altar and purifies the vessels. It is permissible, however, especially if there are several vessels to be purified, to leave them, covered as may be appropriate, on a corporal on the altar or on the credence table, and for them to be purified by the Priest or Deacon immediately after Mass once the people have been dismissed. Moreover a duly instituted acolyte assists the Priest or Deacon in purifying and arranging the sacred vessels either at the altar or the credence table. In the absence of a Deacon, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes and arranges them in the usual way.<sup>[209]</sup>

[120.] Let Pastors take care that the linens for the sacred table, especially those which will receive the sacred species, are always kept clean and that they are washed in the traditional way. It is praiseworthy for this to be done by pouring the water from the first washing, done by hand, into the church's sacarium or into the ground in a suitable place. After this a second washing can be done in the usual way.

### 4. Liturgical Vesture

[121.] "The purpose of a variety of colour of the sacred vestments is to give effective expression even outwardly to the specific character of the mysteries of faith being celebrated and to a sense of Christian life's passage through the course of the liturgical year".<sup>[210]</sup> On the other hand, the variety "of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments. In fact, these "sacred vestments should also contribute to the beauty of the sacred action itself".<sup>[211]</sup>

[122.] "The alb" is "to be tied at the waist with a cincture unless it is made so as to fit even without a cincture. Before the alb is put on, if it does not completely cover the ordinary clothing at the neck, an amice should be put on".<sup>[212]</sup>

[123.] "The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole."<sup>[213]</sup> Likewise the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole. All Ordinaries should be vigilant in order that all usage to the contrary be eradicated.

[124.] A faculty is given in the Roman Missal for the Priest concelebrants at Mass other than the principal concelebrant (who should always put on a chasuble of the prescribed colour), for a just reason such as a large number of concelebrants or a lack of vestments, to omit "the chasuble, using the stole over the alb".<sup>[214]</sup> Where a need of this kind can be foreseen, however, provision should be made for it insofar as possible. Out of necessity the concelebrants other than the principal celebrant may even put on white chasubles. For the rest, the norms of the liturgical books are to be observed.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[125.] The proper vestment of the Deacon is the dalmatic, to be worn over an alb and stole. In order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic. [215]

[126.] The abuse is reprobated whereby the sacred ministers celebrate Holy Mass or other rites without sacred vestments or with only a stole over the monastic cowl or the common habit of religious or ordinary clothes, contrary to the prescriptions of the liturgical books, even when there is only one minister participating. [216] In order that such abuses be corrected as quickly as possible, Ordinaries should take care that in all churches and oratories subject to their jurisdiction there is present an adequate supply of liturgical vestments made in accordance with the norms.

[127.] A special faculty is given in the liturgical books for using sacred vestments that are festive or more noble on more solemn occasions, even if they are not of the colour of the day. [217] However, this faculty, which is specifically intended in reference to vestments made many years ago, with a view to preserving the Church's patrimony, is improperly extended to innovations by which forms and colours are adopted according to the inclination of private individuals, with disregard for traditional practice, while the real sense of this norm is lost to the detriment of the tradition. On the occasion of a feastday, sacred vestments of a gold or silver colour can be substituted as appropriate for others of various colours, but not for purple or black.

[128.] Holy Mass and other liturgical celebrations, which are acts of Christ and of the people of God hierarchically constituted, are ordered in such a way that the sacred ministers and the lay faithful manifestly take part in them each according to his own condition. It is preferable therefore that "Priests who are present at a Eucharistic Celebration, unless excused for a good reason, should as a rule exercise the office proper to their Order and thus take part as concelebrants, wearing the sacred vestments. Otherwise, they wear their proper choir dress or a surplice over a cassock." [218] It is not fitting, except in rare and exceptional cases and with reasonable cause, for them to participate at Mass, as regards to externals, in the manner of the lay faithful.

### Chapter VI

#### THE RESERVATION OF THE MOST HOLY EUCHARIST AND EUCHARISTIC WORSHIP OUTSIDE MASS

##### I. The Reservation of the Most Holy Eucharist

[129.] "The celebration of the Eucharist in the Sacrifice of the Mass is truly the origin and end of the worship given to the Eucharist outside the Mass. Furthermore the sacred species are reserved after Mass principally so that the faithful who cannot be present at Mass, above all the sick and those advanced in age, may be united by sacramental Communion to Christ and his Sacrifice which is offered in the Mass." [219] In addition, this reservation also permits the practice of adoring this great Sacrament and offering it the worship due to God. Accordingly, forms of adoration that are not only private but also public and communitarian in nature, as established or approved by the Church herself, must be greatly promoted. [220]

[130.] "According to the structure of each church building and in accordance with legitimate local customs, the Most Holy Sacrament is to be reserved in a tabernacle in a part of the church that is

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

noble, prominent, readily visible, and adorned in a dignified manner” and furthermore “suitable for prayer” by reason of the quietness of the location, the space available in front of the tabernacle, and also the supply of benches or seats and kneelers.<sup>[221]</sup> In addition, diligent attention should be paid to all the prescriptions of the liturgical books and to the norm of law,<sup>[222]</sup> especially as regards the avoidance of the danger of profanation.<sup>[223]</sup>

[131.] Apart from the prescriptions of canon 934 § 1, it is forbidden to reserve the Blessed Sacrament in a place that is not subject in a secure way to the authority of the diocesan Bishop, or where there is a danger of profanation. Where such is the case, the diocesan Bishop should immediately revoke any permission for reservation of the Eucharist that may already have been granted.<sup>[224]</sup>

[132.] No one may carry the Most Holy Eucharist to his or her home, or to any other place contrary to the norm of law. It should also be borne in mind that removing or retaining the consecrated species for a sacrilegious purpose or casting them away are *graviora delicta*, the absolution of which is reserved to the Congregation for the Doctrine of the Faith.<sup>[225]</sup>

[133.] A Priest or Deacon, or an extraordinary minister who takes the Most Holy Eucharist when an ordained minister is absent or impeded in order to administer it as Communion for a sick person, should go insofar as possible directly from the place where the Sacrament is reserved to the sick person’s home, leaving aside any profane business so that any danger of profanation may be avoided and the greatest reverence for the Body of Christ may be ensured. Furthermore the Rite for the administration of Communion to the sick, as prescribed in the Roman Ritual, is always to be used.<sup>[226]</sup>

### 2. Certain Forms of Worship of the Most Holy Eucharist Outside Mass

[134.] “The worship of the Eucharist outside the Sacrifice of the Mass is a tribute of inestimable value in the life of the Church. Such worship is closely linked to the celebration of the Eucharistic Sacrifice.”<sup>[227]</sup> Therefore both public and private devotion to the Most Holy Eucharist even outside Mass should be vigorously promoted, for by means of it the faithful give adoration to Christ, truly and really present,<sup>[228]</sup> the “High Priest of the good things to come”<sup>[229]</sup> and Redeemer of the whole world. “It is the responsibility of sacred Pastors, even by the witness of their life, to support the practice of Eucharistic worship and especially exposition of the Most Holy Sacrament, as well as prayer of adoration before Christ present under the eucharistic species.”<sup>[230]</sup>

[135.] The faithful “should not omit making visits during the day to the Most Holy Sacrament, as a proof of gratitude, a pledge of love, and a debt of the adoration due to Christ the Lord who is present in it.”<sup>[231]</sup> For the contemplation of Jesus present in the Most Holy Sacrament, as a communion of desire, powerfully joins the faithful to Christ, as is splendidly evident in the example of so many Saints.<sup>[232]</sup> “Unless there is a grave reason to the contrary, a church in which the Most Holy Eucharist is reserved should be open to the faithful for at least some hours each day, so that they can spend time in prayer before the Most Holy Sacrament.”<sup>[233]</sup>

[136.] The Ordinary should diligently foster Eucharistic adoration, whether brief or prolonged or almost continuous, with the participation of the people. For in recent years in so many places “adoration of the Most Holy Sacrament is also an important daily practice and becomes an

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

inexhaustible source of holiness”, although there are also places “where there is evident almost a total lack of regard for worship in the form of eucharistic adoration.”<sup>[234]</sup>

[137.] Exposition of the Most Holy Eucharist must always be carried out in accordance with the prescriptions of the liturgical books.<sup>[235]</sup> Before the Most Holy Sacrament either reserved or exposed, the praying of the Rosary, which is admirable “in its simplicity and even its profundity”, is not to be excluded either.<sup>[236]</sup> Even so, especially if there is Exposition, the character of this kind of prayer as a contemplation of the mystery of the life of Christ the Redeemer and the Almighty Father’s design of salvation should be emphasized, especially by making use of readings taken from Sacred Scripture.<sup>[237]</sup>

[138.] Still, the Most Holy Sacrament, when exposed, must never be left unattended even for the briefest space of time. It should therefore be arranged that at least some of the faithful always be present at fixed times, even if they take alternating turns.

[139.] Where the diocesan Bishop has sacred ministers or others whom he can assign to this purpose, the faithful have a right to visit the Most Holy Sacrament of the Eucharist frequently for adoration, and to take part in adoration before the Most Holy Eucharist exposed at least at some time in the course of any given year.

[140.] It is highly recommended that at least in the cities and the larger towns the diocesan Bishop should designate a church building for perpetual adoration; in it, however, Holy Mass should be celebrated frequently, even daily if possible, while the Exposition should rigorously be interrupted while Mass is being celebrated.<sup>[238]</sup> It is fitting that the host to be exposed for adoration should be consecrated in the Mass immediately preceding the time of adoration, and that it should be placed in the monstrance upon the altar after Communion.<sup>[239]</sup>

[141.] The diocesan Bishop should acknowledge and foster insofar as possible the right of the various groups of Christ’s faithful to form guilds or associations for the carrying out of adoration, even almost continuous adoration. Whenever such associations assume an international character, it pertains to the Congregation for Divine Worship and the Discipline of the Sacraments to erect them and to approve their statutes.<sup>[240]</sup>

### 3. Eucharistic Congresses and Eucharistic Processions

[142.] “It is for the diocesan Bishop to establish regulations about processions in order to provide for participation in them and for their being carried out in a dignified way”<sup>[241]</sup> and to promote adoration by the faithful.

[143.] “Wherever it is possible in the judgement of the diocesan Bishop, a procession through the public streets should be held, especially on the Solemnity of the Body and Blood of Christ as a public witness of reverence for the Most Holy Sacrament”,<sup>[242]</sup> for the “devout participation of the faithful in the eucharistic procession on the Solemnity of the Body and Blood of Christ is a grace from the Lord which yearly fills with joy those who take part in it”.<sup>[243]</sup>

[144.] Although this cannot be done in some places, the tradition of holding eucharistic processions should not be allowed to be lost. Instead, new ways should be sought of holding them in today’s conditions: for example, at shrines, or in public gardens if the civil authority agrees.



## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[145.] The pastoral value of Eucharistic Congresses should be highly esteemed, and they “should be a genuine sign of faith and charity”.<sup>[244]</sup> Let them be diligently prepared and carried out in accordance with what has been laid down,<sup>[245]</sup> so that Christ’s faithful may have the occasion to worship the sacred mysteries of the Body and Blood of the Son of God in a worthy manner, and that they may continually experience within themselves the fruits of the Redemption.<sup>[246]</sup>

### Chapter VII

#### EXTRAORDINARY FUNCTIONS OF LAY FAITHFUL

[146.] There can be no substitute whatsoever for the ministerial Priesthood. For if a Priest is lacking in the community, then the community lacks the exercise and sacramental function of Christ the Head and Shepherd, which belongs to the essence of its very life.<sup>[247]</sup> For “the only minister who can confect the sacrament of the Eucharist *in persona Christi* is a validly ordained Priest”.<sup>[248]</sup>

[147.] When the Church’s needs require it, however, if sacred ministers are lacking, lay members of Christ’s faithful may supply for certain liturgical offices according to the norm of law.<sup>[249]</sup> Such faithful are called and appointed to carry out certain functions, whether of greater or lesser weight, sustained by the Lord’s grace. Many of the lay Christian faithful have already contributed eagerly to this service and still do so, especially in missionary areas where the Church is still of small dimensions or is experiencing conditions of persecution,<sup>[250]</sup> but also in areas affected by a shortage of Priests and Deacons.

[148.] Particular importance is to be attached to the training of catechists, who by means of great labours have given and still give outstanding and altogether necessary help in the spreading of the faith and of the Church.<sup>[251]</sup>

[149.] More recently, in some dioceses long since evangelized, members of Christ’s lay faithful have been appointed as “pastoral assistants”, and among them many have undoubtedly served the good of the Church by providing assistance to the Bishop, Priests and Deacons in the carrying out of their pastoral activity. Let care be taken, however, lest the delineation of this function be assimilated too closely to the form of pastoral ministry that belongs to clerics. That is to say, attention should be paid to ensuring that “pastoral assistants” do not take upon themselves what is proper to the ministry of the sacred ministers.

[150.] The activity of a pastoral assistant should be directed to facilitating the ministry of Priests and Deacons, to ensuring that vocations to the Priesthood and Diaconate are awakened and that lay members of Christ’s faithful in each community are carefully trained for the various liturgical functions, in keeping with the variety of charisms and in accordance with the norm of law.

[151.] Only out of true necessity is there to be recourse to the assistance of extraordinary ministers in the celebration of the Liturgy. Such recourse is not intended for the sake of a fuller participation of the laity but rather, by its very nature, is supplementary and provisional.<sup>[252]</sup> Furthermore, when recourse is had out of necessity to the functions of extraordinary ministers, special urgent prayers of intercession should be multiplied that the Lord may soon send a Priest for the service of the community and raise up an abundance of vocations to sacred Orders.<sup>[253]</sup>

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[152.] These purely supplementary functions must not be an occasion for disfiguring the very ministry of Priests, in such a way that the latter neglect the celebration of Holy Mass for the people for whom they are responsible, or their personal care of the sick, or the baptism of children, or assistance at weddings or the celebration of Christian funerals, matters which pertain in the first place to Priests assisted by Deacons. It must therefore never be the case that in parishes Priests alternate indiscriminately in shifts of pastoral service with Deacons or laypersons, thus confusing what is specific to each.

[153.] Furthermore, it is never licit for laypersons to assume the role or the vesture of a Priest or a Deacon or other clothing similar to such vesture.

### I. The Extraordinary Minister of Holy Communion

[154.] As has already been recalled, “the only minister who can confect the Sacrament of the Eucharist *in persona Christi* is a validly ordained Priest”.<sup>[254]</sup> Hence the name “minister of the Eucharist” belongs properly to the Priest alone. Moreover, also by reason of their sacred Ordination, the ordinary ministers of Holy Communion are the Bishop, the Priest and the Deacon,<sup>[255]</sup> to whom it belongs therefore to administer Holy Communion to the lay members of Christ’s faithful during the celebration of Mass. In this way their ministerial office in the Church is fully and accurately brought to light, and the sign value of the Sacrament is made complete.

[155.] In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an extraordinary minister of Holy Communion even outside the celebration of Mass. If, moreover, reasons of real necessity prompt it, another lay member of Christ’s faithful may also be delegated by the diocesan Bishop, in accordance with the norm of law,<sup>[256]</sup> for one occasion or for a specified time, and an appropriate formula of blessing may be used for the occasion. This act of appointment, however, does not necessarily take a liturgical form, nor, if it does take a liturgical form, should it resemble sacred Ordination in any way. Finally, in special cases of an unforeseen nature, permission can be given for a single occasion by the Priest who presides at the celebration of the Eucharist.<sup>[257]</sup>

[156.] This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not “special minister of Holy Communion” nor “extraordinary minister of the Eucharist” nor “special minister of the Eucharist”, by which names the meaning of this function is unnecessarily and improperly broadened.

[157.] If there is usually present a sufficient number of sacred ministers for the distribution of Holy Communion, extraordinary ministers of Holy Communion may not be appointed. Indeed, in such circumstances, those who may have already been appointed to this ministry should not exercise it. The practice of those Priests is reprobated who, even though present at the celebration, abstain from distributing Communion and hand this function over to laypersons.<sup>[258]</sup>

[158.] Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest and Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged.<sup>[259]</sup> This, however, is to be understood in such a way

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.

[159.] It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist, as for example a parent or spouse or child of the sick person who is the communicant.

[160.] Let the diocesan Bishop give renewed consideration to the practice in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church.

### 2. Preaching

[161.] As was already noted above, the homily on account of its importance and its nature is reserved to the Priest or Deacon during Mass.[260] As regards other forms of preaching, if necessity demands it in particular circumstances, or if usefulness suggests it in special cases, lay members of Christ's faithful may be allowed to preach in a church or in an oratory outside Mass in accordance with the norm of law.[261] This may be done only on account of a scarcity of sacred ministers in certain places, in order to meet the need, and it may not be transformed from an exceptional measure into an ordinary practice, nor may it be understood as an authentic form of the advancement of the laity.[262] All must remember besides that the faculty for giving such permission belongs to the local Ordinary, and this as regards individual instances; this permission is not the competence of anyone else, even if they are Priests or Deacons.

### 3. Particular Celebrations carried out in the Absence of a Priest

[162.] On the day known as the Lord's Day, the Church faithful gathers together to commemorate the Lord's Resurrection and the whole Paschal Mystery, especially by the celebration of Mass.[263] For "no Christian community is built up unless it is rooted in and hinges upon the celebration of the Most Holy Eucharist".[264] Hence it is the Christian people's right to have the Eucharist celebrated for them on Sunday, and whenever holydays of obligation or other major feasts occur, and even daily insofar as this is possible. Therefore when it is difficult to have the celebration of Mass on a Sunday in a parish church or in another community of Christ's faithful, the diocesan Bishop together with his Priests should consider appropriate remedies.[265] Among such solutions will be that other Priests be called upon for this purpose, or that the faithful transfer to a church in a nearby place so as to participate in the Eucharistic mystery there.[266]

[163.] All Priests, to whom the Priesthood and the Eucharist are entrusted *for the sake of others*,[267] should remember that they are enjoined to provide the faithful with the opportunity to satisfy the obligation of participating at Mass on Sundays.[268] For their part, the lay faithful have the right, barring a case of real impossibility, that no Priest should ever refuse either to celebrate Mass for the people or to have it celebrated by another Priest if the people otherwise would not be able to satisfy the obligation of participating at Mass on Sunday or the other days of precept.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[164.] “If participation at the celebration of the Eucharist is impossible on account of the absence of a sacred minister or for some other grave cause,”<sup>[269]</sup> then it is the Christian people’s right that the diocesan Bishop should provide as far as he is able for some celebration to be held on Sundays for that community under his authority and according to the Church’s norms. Sunday celebrations of this specific kind, however, are to be considered altogether extraordinary. All Deacons or lay members of Christ’s faithful who are assigned a part in such celebrations by the diocesan Bishop should strive “to keep alive in the community a genuine ‘hunger’ for the Eucharist, so that no opportunity for the celebration of Mass will ever be missed, also taking advantage of the occasional presence of a Priest who is not impeded by Church law from celebrating Mass”.<sup>[270]</sup>

[165.] It is necessary to avoid any sort of confusion between this type of gathering and the celebration of the Eucharist.<sup>[271]</sup> The diocesan Bishops, therefore, should prudently discern whether Holy Communion ought to be distributed in these gatherings. The matter would appropriately be determined in view of a more ample co-ordination in the Bishops’ Conference, to be put into effect after the *recognitio* of the acts by the Apostolic See through the Congregation for Divine Worship and the Discipline of the Sacraments. It will be preferable, moreover, when both a Priest and a Deacon are absent, that the various parts be distributed among several faithful rather than having a single lay member of the faithful direct the whole celebration alone. Nor is it ever appropriate to refer to any member of the lay faithful as “presiding” over the celebration.

[166.] Likewise, especially if Holy Communion is distributed during such celebrations, the diocesan Bishop, to whose exclusive competence this matter pertains, must not easily grant permission for such celebrations to be held on weekdays, especially in places where it was possible or would be possible to have the celebration of Mass on the preceding or the following Sunday. Priests are therefore earnestly requested to celebrate Mass daily for the people in one of the churches entrusted to their care.

[167.] “Similarly, it is unthinkable on the Lord’s Day to substitute for Holy Mass either ecumenical celebrations of the word or services of common prayer with Christians from the . . . Ecclesial Communities, or even participation in these Communities’ liturgical services.”<sup>[272]</sup> Should the diocesan Bishop out of necessity authorize the participation of Catholics for a single occasion, let pastors take care lest confusion arise among the Catholic faithful concerning the necessity of taking part at Mass at another hour of the day even in such circumstances, on account of the obligation.<sup>[273]</sup>

### 4. Those Who Have Left the Clerical State

[168.] “A cleric who loses the clerical state in accordance with the law . . . is prohibited from exercising the power of order”.<sup>[274]</sup> It is therefore not licit for him to celebrate the sacraments under any pretext whatsoever save in the exceptional case set forth by law,<sup>[275]</sup> nor is it licit for Christ’s faithful to have recourse to him for the celebration, since there is no reason which would permit this according to canon 1335.<sup>[276]</sup> Moreover, these men should neither give the homily<sup>[277]</sup> nor ever undertake any office or duty in the celebration of the sacred Liturgy, lest confusion arise among Christ’s faithful and the truth be obscured.

## Chapter VIII

### REMEDIES

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[169.] Whenever an abuse is committed in the celebration of the sacred Liturgy, it is to be seen as a real falsification of Catholic Liturgy. St Thomas wrote, “the vice of falsehood is perpetrated by anyone who offers worship to God on behalf of the Church in a manner contrary to that which is established by the Church with divine authority, and to which the Church is accustomed”.[\[278\]](#)

[170.] In order that a remedy may be applied to such abuses, “there is a pressing need for the biblical and liturgical formation of the people of God, both pastors and faithful”,[\[279\]](#) so that the Church’s faith and discipline concerning the sacred Liturgy may be accurately presented and understood. Where abuses persist, however, proceedings should be undertaken for safeguarding the spiritual patrimony and rights of the Church in accordance with the law, employing all legitimate means.

[171.] Among the various abuses there are some which are objectively *graviora delicta* or otherwise constitute grave matters, as well as others which are nonetheless to be carefully avoided and corrected. Bearing in mind everything that is treated especially in Chapter I of this Instruction, attention should be paid to what follows.

### 1. *Graviora delicta*

[172.] *Graviora delicta* against the sanctity of the Most August Sacrifice and Sacrament of the Eucharist are to be handled in accordance with the ‘Norms concerning *graviora delicta* reserved to the Congregation for the Doctrine of the Faith’,[\[280\]](#) namely:

- a) taking away or retaining the consecrated species for sacrilegious ends, or the throwing them away;[\[281\]](#)
- b) the attempted celebration of the liturgical action of the Eucharistic Sacrifice or the simulation of the same;[\[282\]](#)
- c) the forbidden concelebration of the Eucharistic Sacrifice with ministers of Ecclesial Communities that do not have the apostolic succession nor acknowledge the sacramental dignity of priestly Ordination;[\[283\]](#)
- d) the consecration for sacrilegious ends of one matter without the other in the celebration of the Eucharist or even of both outside the celebration of the Eucharist.[\[284\]](#)

### 2. Grave Matters

[173.] Although the gravity of a matter is to be judged in accordance with the common teaching of the Church and the norms established by her, objectively to be considered among grave matters is anything that puts at risk the validity and dignity of the Most Holy Eucharist: namely, anything that contravenes what is set out above in nn. 48-52, 56, 76-77, 79, 91-92, 94, 96, 101-102, 104, 106, 109, 111, 115, 117, 126, 131-133, 138, 153 and 168. Moreover, attention should be given to the other prescriptions of the Code of Canon Law, and especially what is laid down by canons 1364, 1369, 1373, 1376, 1380, 1384, 1385, 1386, and 1398.

### 3. Other Abuses

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[174.] Furthermore, those actions that are brought about which are contrary to the other matters treated elsewhere in this Instruction or in the norms established by law are not to be considered of little account, but are to be numbered among the other abuses to be carefully avoided and corrected.

[175.] The things set forth in this Instruction obviously do not encompass all the violations against the Church and its discipline that are defined in the canons, in the liturgical laws and in other norms of the Church for the sake of the teaching of the Magisterium or sound tradition. Where something wrong has been committed, it is to be corrected according to the norm of law.

### 4. The Diocesan Bishop

[176.] The diocesan Bishop, “since he is the principal dispenser of the mysteries of God, is to strive constantly so that Christ’s faithful entrusted to his care may grow in grace through the celebration of the sacraments, and that they may know and live the Paschal Mystery”.<sup>[285]</sup> It is his responsibility, “within the limits of his competence, to issue norms on liturgical matters by which all are bound”.<sup>[286]</sup>

[177.] “Since he must safeguard the unity of the universal Church, the Bishop is bound to promote the discipline common to the entire Church and therefore to insist upon the observance of all ecclesiastical laws. He is to be watchful lest abuses encroach upon ecclesiastical discipline, especially as regards the ministry of the Word, the celebration of the Sacraments and sacramentals, the worship of God and the veneration of the Saints”.<sup>[287]</sup>

[178.] Hence whenever a local Ordinary or the Ordinary of a religious Institute or of a Society of apostolic life receives at least a plausible notice of a delict or abuse concerning the Most Holy Eucharist, let him carefully investigate, either personally or by means of another worthy cleric, concerning the facts and the circumstances as well as the imputability.

[179.] Delicts against the faith as well as *graviora delicta* committed in the celebration of the Eucharist and the other Sacraments are to be referred without delay to the Congregation for the Doctrine of the Faith, which “examines [them] and, if necessary, proceeds to the declaration or imposition of canonical sanctions according to the norm of common or proper law”.<sup>[288]</sup>

[180.] Otherwise the Ordinary should proceed according the norms of the sacred canons, imposing canonical penalties if necessary, and bearing in mind in particular that which is laid down by canon 1326. If the matter is serious, let him inform the Congregation for Divine Worship and the Discipline of the Sacraments.

### 5. The Apostolic See

[181.] Whenever the Congregation for Divine Worship and the Discipline of the Sacraments receives at least a plausible notice of a delict or an abuse concerning the Most Holy Eucharist, it informs the Ordinary so that he may investigate the matter. When the matter turns out to be serious, the Ordinary should send to the same Dicastery as quickly as possible a copy of the acts of the inquiry that has been undertaken, and where necessary, the penalty imposed.

[182.] In more difficult cases the Ordinary, for the sake of the good of the universal Church in the care for which he too has a part by virtue of his sacred Ordination, should not fail to handle the matter,

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

having previously taken advice from the Congregation for Divine Worship and the Discipline of the Sacraments. For its part, this Congregation, on the strength of the faculties given to it by the Roman Pontiff, according to the nature of the case, will assist the Ordinary, granting him the necessary dispensations<sup>[289]</sup> or giving him instructions or prescriptions, which he is to follow diligently.

### 6. Complaints Regarding Abuses in Liturgical Matters

[183.] In an altogether particular manner, let everyone do all that is in their power to ensure that the Most Holy Sacrament of the Eucharist will be protected from any and every irreverence or distortion and that all abuses be thoroughly corrected. This is a most serious duty incumbent upon each and every one, and all are bound to carry it out without any favouritism.

[184.] Any Catholic, whether Priest or Deacon or lay member of Christ's faithful, has the right to lodge a complaint regarding a liturgical abuse to the diocesan Bishop or the competent Ordinary equivalent to him in law, or to the Apostolic See on account of the primacy of the Roman Pontiff.<sup>[290]</sup> It is fitting, however, insofar as possible, that the report or complaint be submitted first to the diocesan Bishop. This is naturally to be done in truth and charity.

### CONCLUSION

[185.] "Against the seeds of discord which daily experience shows to be so deeply ingrained in human nature as a result of sin, there stands the creative power of the unity of Christ's body. For it is precisely by building up the Church that the Eucharist establishes fellowship among men."<sup>[291]</sup> It is therefore the hope of this Congregation for Divine Worship and the Discipline of the Sacraments that also, by the diligent application of those things that are recalled in this Instruction, human weakness may come to pose less of an obstacle to the action of the Most Holy Sacrament of the Eucharist, and that with all distortion set aside and every reprobated practice removed,<sup>[292]</sup> through the intercession of the Blessed Virgin Mary, "Woman of the Eucharist", the saving presence of Christ in the Sacrament of his Body and Blood may shine brightly upon all people.

[186.] Let all Christ's faithful participate in the Most Holy Eucharist as fully, consciously and actively as they can,<sup>[293]</sup> honouring it lovingly by their devotion and the manner of their life. Let Bishops, Priests and Deacons, in the exercise of the sacred ministry, examine their consciences as regards the authenticity and fidelity of the actions they have performed in the name of Christ and the Church in the celebration of the Sacred Liturgy. Let each one of the sacred ministers ask himself, even with severity, whether he has respected the rights of the lay members of Christ's faithful, who confidently entrust themselves and their children to him, relying on him to fulfill for the faithful those sacred functions that the Church intends to carry out in celebrating the sacred Liturgy at Christ's command.<sup>[294]</sup> For each one should always remember that he is a servant of the Sacred Liturgy.<sup>[295]</sup>

All things to the contrary notwithstanding.

This Instruction, prepared by the Congregation for Divine Worship and the Discipline of the Sacraments by mandate of the Supreme Pontiff John Paul II in collaboration with the Congregation for the Doctrine of the Faith, was approved by the same Pontiff on the Solemnity of St. Joseph, 19 March 2004, and he ordered it to be published and to be observed immediately by all concerned.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, Rome,  
on the Solemnity of the Annunciation of the Lord, 25 March 2004.

**Francis Card. Arinze**  
*Prefect*

**Domenico Sorrentino**  
*Archbishop Secretary*

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# Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

## NOTES

- [1] Cf. Missale Romanum, ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum, Ioannis Pauli Pp. II cura recognitum, editio typica tertia, diei 20 aprilis 2000, Typis Vaticanis, 2002, Missa votiva de Dei misericordia, oratio super oblata, p. 1159.
- [2] Cf. 1 Cor II, 26; Missale Romanum, Prex Eucharistica, acclamatio post consecrationem, p. 576; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, 17 April 2003, nn. 5, 11, 14, 18: AAS 95 (2003) pp. 436, 440-441, 442, 445.
- [3] Cf. Is 10: 33; 51, 22; Missale Romanum, In sollemnitate Domini nostri Iesu Christi, universorum Regis, Praefatio, p. 499.
- [4] Cf. 1 Cor 5: 7; Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, 7 December 1965, n. 5; John Paul II, Apostolic Exhortation., *Ecclesia in Europa*, n. 75: AAS 95 (2003) pp. 649-719, here p. 693.
- [5] Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, n. 11.
- [6] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, 17 April 2003, n. 21: AAS 95 (2003) p. 447.
- [7] *Ibidem*: AAS 95 (2003) pp. 433-475.
- [8] *Ibidem*, n. 52: AAS 95 (2003) p. 468.
- [9] *Ibidem*.
- [10] *Ibidem*, n. 10: AAS 95 (2003) p. 439.
- [11] *Ibidem*; cf. Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, 4 December 1988, nn. 12-13: AAS 81 (1989) pp. 909-910; cf. also Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 4 December 1963 n. 48.
- [12] Missale Romanum, Prex Eucharistica III, p. 588; cf. 1 Cor 12: 12-13; Eph 4: 4.
- [13] Cf. Phil 2,5.
- [14] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003), p. 439.
- [15] *Ibidem*, n. 6: AAS 95 (2003) p. 437; cf. Lk 24: 31.
- [16] Cf. Rom 1: 20.
- [17] Cf. Missale Romanum, Praefatio I de Passione Domini, p. 528.
- [18] Cf. Pope John Paul II, Encyclical Letter *Veritatis splendor*, 6 August 1993, n. 35: AAS 85 (1993) pp. 1161-1162; Homily given at Camden Yards, 9 October 1995, n. 7: *Insegnamenti di Giovanni Paolo II, XVII, 2 (1995)*, Libreria Editrice Vaticana, 1998, p. 788.
- [19] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
- [20] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 24; cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, 25 January 1994, nn. 19 and 23: AAS 87 (1995) pp. 295-296, 297.
- [21] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 33.
- [22] Cf. St Irenaeus, *Adversus Haereses*, III, 2: Sch., 211, 24-31; St Augustine, *Epistula ad Ianuarium*: 54.I: PL 33,200: «Illa autem quae non scripta, sed tradita custodimus, quae quidem toto terrarum orbe servantur, datur intellegi vel ab ipsis Apostolis, vel plenariis conciliis, quorum est Ecclesia saluberrima auctoritas, commendata atque statuta retineri.»; Pope John Paul II, Encyclical Letter *Redemptoris missio*, 7 December 1990, nn. 53-54: AAS 83 (1991) pp. 300-302; Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on Certain Aspects of the Church as Communion, *Communio in notio*, 28 May 1992, nn. 7-10: AAS 85 (1993) pp. 842-844; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, n. 26: AAS 87 (1995) pp. 298-299.
- [23] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 21.
- [24] Cf. Pope Pius XII, Apostolic Constitution *Sacramentum Ordinis*, 30 November 1947: AAS 40 (1948) p. 5; Congregation for the Doctrine of the Faith, Declaration *Inter insigniores*, 15 October 1976, part IV: AAS 69 (1977) pp. 107-108; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, n. 25: AAS 87 (1995) p. 298.
- [25] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*, 20 November 1947: AAS 39 (1947) p. 540.
- [26] Cf. S. Congregation for the Sacraments and Divine Worship, Instruction *Inaestimabile donum*, 3 April 1980: AAS 72 (1980) p. 333.
- [27] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003), p. 468.
- [28] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 4,38; Decree on the Catholic Eastern Churches, *Orientalium Ecclesiarum*, 21 November 1964, nn. 1,2,6; Pope Paul VI, Apostolic Constitution *Missale Romanum*: AAS 61 (1969) pp. 217-222; Missale Romanum, Institutio Generalis, n. 399; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Liturgiam authenticam*, 28 March 2001, n. 4: AAS 93 (2001) pp. 685-726, here p. 686.
- [29] Cf. Pope John Paul II, Apostolic Exhortation *Ecclesia in Europa*, n. 72: AAS 95 (2003) p. 000.
- [30] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 23: AAS 95 (2003) pp. 448-449; S. Congregation of Rites, Instruction *Eucharisticum mysterium*, 25 May 1967, n. 6: AAS 59 (1967) p. 545.
- [31] S. Congregation for the Sacraments and Divine Worship, Instruction *Inaestimabile donum*: AAS 72 (1980) pp. 332-333.
- [32] Cf. 1 Cor II,17-34; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003) pp. 467-468.
- [33] Cf. *Code of Canon Law*, 25 January 1983, can. 1752.
- [34] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 22 §1; cf. *Code of Canon Law*, can. 838 §1.
- [35] *Code of Canon Law*, can. 331; cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 22.
- [36] *Code of Canon Law*, can. 838 §2.
- [37] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, 28 June 1988: AAS 80 (1988) pp. 841-924, here artt. 62, 63, and 66, pp. 876-877.
- [38] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003) p. 468.
- [39] Cf. Second Vatican Ecumenical Council, Decree on the Pastoral Office of Bishops, *Christus Dominus*, 28 October 1965, n. 15; cf. also the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41; *Code of Canon Law*, can. 387.
- [40] Prayer for the Consecration of a Bishop in the Byzantine Rite: *Euchologion to mega*, Rome, 1873, p. 139.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

- [41] Cf. St. Ignatius of Antioch, *Ad Smyrn.* 8,1: ed. F.X. Funk, I, p. 282.
- [42] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 26; cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 7: AAS 59 (1967) p. 545; cf. also Pope John Paul II, Apostolic Exhortation, *Pastores gregis*, 16 October 2003, nn. 32-41: *L'Osservatore Romano*, 17 October 2003, pp. 6-8.
- [43] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41; cf. St. Ignatius of Antioch, *Ad Magn. 7, Ad Philad. 4, Ad Smyrn.* 8: ed. F.X. Funk, I, pp. 236, 266, 281; Missale Romanum, Institutio Generalis, n. 22; cf. also *Code of Canon Law*, can. 389.
- [44] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Lumen gentium*, n. 26.
- [45] *Code of Canon Law*, can. 838 §4.
- [46] Cf. Consilium for Implementing the Constitution on the Liturgy, *Dubium: Notitiae* 1 (1965) p. 254.
- [47] Cf. Acts 20,28; Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, nn. 21 and 27; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 3.
- [48] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, 5 September 1970: AAS 62 (1970) p. 694.
- [49] Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 21; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 3.
- [50] Cf. Caeremoniale Episcoporum ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Ioannis Pauli Pp. II promulgatum, editio typica, 14 September 1984, Vatican Polyglot Press, 1985, n. 10
- [51] Cf. Missale Romanum, Institutio Generalis, n. 387.
- [52] Cf. *ibidem*, n. 22.
- [53] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*: AAS 62 (1970) p. 694.
- [54] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 27; cf. *2 Cor* 4,15.
- [55] Cf. *Code of Canon Law*, canons 397 §1; 678 §1.
- [56] Cf. *ibidem*, canon 683 §1.
- [57] *Ibidem*, canon 392.
- [58] Cf. Pope John Paul II, Apostolic Letter *Vicesimus quintus annus*, n. 21: AAS 81 (1989) p. 917; Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 45-46; Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 562.
- [59] Cf. Pope John Paul II, Apostolic Letter *Vicesimus quintus annus*, n. 20: AAS 81 (1989) p. 916.
- [60] Cf. *ibidem*.
- [61] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 44; Congregation for Bishops, Letter sent to the Presidents of the Conferences of Bishops together with the Congregation for the Evangelization of Peoples, 21 June 1999, n. 9: AAS 91 (1999) p. 999.
- [62] Cf. Congregation for Divine Worship, Instruction *Liturgicae instaurationis*, n. 12: AAS 62 (1970) pp. 692-704; cf., here p. 703.
- [63] Cf. Congregation For Divine Worship, *Declaration on Eucharistic Prayers and liturgical experimentation*, 21 March 1988: *Notitiae* 24 (1988) pp. 234-236.
- [64] Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitima*: AAS 87 (1995) pp. 288-314.
- [65] Cf. *Code of Canon Law*, can. 838 § 3; S. Congregation of Rites, Instruction *Inter Oecumenici*, 26 September 1964, n. 31: AAS 56 (1964) p. 883; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Liturgiam authenticam*, nn. 79-80: AAS 93 (2001) pp. 711-713.
- [66] Cf. Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, 7 December 1965, n. 7; Pontificale Romanum, ed. 1962: Ordo consecrationis sacerdotalis, in Praefatione; Pontificale Romanum *ex decreto sacrosancti Oecumenici Concilii Vaticani II renovatum*, auctoritate Pauli Pp. VI editum, Ioannis Pauli Pp. II cura recognitum: De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera, 29 June 1989, Typis Polyglottis Vaticanis, 1990, cap. II: De Ordin. presbyterorum, Praenotanda, n. 101.
- [67] St. Ignatius of Antioch, *Ad Philad.*, 4: ed. F.X. Funk, I, p. 266; Pope St. Cornelius I, cited by St. Cyprian, Letter 48,2: ed. G. Hartel, III,2, p. 610.
- [68] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 28.
- [69] Cf. *ibidem*.
- [70] John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 52; cf. n. 29: AAS 95 (2003) pp. 467-468; 452-435.
- [71] Pontificale Romanum, De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera: *De Ordinatione Presbyterorum*, n. 124; cf. Missale Romanum, Feria V in Hebdomada Sancta: Ad Missam chrismatis, Renovatio promissionum sacerdotalium, p. 292.
- [72] Cf. Ecumenical Council of Trent, Session VII, 3 March 1547, Decree on the Sacraments, canon 13, DS 1613; Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 22; Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) pp. 544, 546-547, 562; *Codex Iuris Canonici*, can 846, § 1; Missale Romanum, Institutio Generalis, n. 24.
- [73] St. Ambrose, *De Virginitate*, n. 48: PL 16, 278.
- [74] *Code of Canon Law*, can. 528 § 2.
- [75] Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5.
- [76] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 5: AAS 95 (2003) p. 436.
- [77] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 29; cf. *Constitutiones Ecclesiae Aegypticae*, III, 2: ed. F.X. Funk, *Didascalia*, II, p. 103; *Statuta Ecclesiae Ant.*, 37-41: ed. D. Mansi 3, 954.
- [78] Cf. Acts 6,3.
- [79] Jn 13,35.
- [80] Matt 20,28.
- [81] Cf. Luke 22,27.
- [82] Cf. Caeremoniale Episcoporum, nn. 9, 23. Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 29.
- [83] Cf. Pontificale Romanum, De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera, cap. III, *De Ordin. diaconorum*, n. 199.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

- [84] Cf. *1 Tim* 3,9.
- [85] Cf. Pontificale Romanum, De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera, cap. III, *De Ordin. diaconorum*, n. 200.
- [86] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 10.
- [87] Cf. *ibidem*, n. 41; Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 11; Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, nn. 2,5,6; Decree on the Pastoral Office of Bishops, *Christus Dominus*, n. 30, Decree on Ecumenism, *Unitatis redintegratio*, 21 November 1964, n. 15; S. Congregation of Rites, Instruction *Eucharisticum mysterium*, nn. 3e, 6: AAS 59 (1967) pp. 542, 544-545; Missale Romanum, Institutio Generalis, n. 16.
- [88] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 26; Missale Romanum, Institutio Generalis, n. 91.
- [89] *1 Pet* 2,9; cf. 2,4-5.
- [90] Missale Romanum, Institutio Generalis, n. 91; cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41.
- [91] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 10.
- [92] Cf. St. Thomas Aquinas, *Summa Theologica*, III, q. 63, a. 2.
- [93] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 10; cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452.
- [94] Cf. *Acts* 2,42-47.
- [95] Cf. *Rom* 12,1.
- [96] Cf. *1 Pet* 3,15; 2,4-10.
- [97] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, nn. 12-18: AAS 95 (2003) p. 441-445; Letter *Dominicae Cenae*, 24 February 1980, n. 9: AAS 72 (1980) pp. 129-133.
- [98] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
- [99] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 30-31.
- [100] Cf. S. Congregation for Divine Worship, Instruction *Liturgicae instauraciones*, n. 1: AAS 62 (1970) p. 695.
- [101] Cf. Missale Romanum, Feria secunda post Dominica V in Quadragesima, Collecta, p. 258.
- [102] Cf. Pope John Paul II, Apostolic Letter *Novo Millennio in eunte*, 6 January 2001, n. 21: AAS 93 (2001) p. 280; cf. *Jn* 20,28.
- [103] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 586; cf. also Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 67; Pope Paul VI, Apostolic Exhortation *Mariialis cultus*, 11 February 1974, n. 24: AAS 66 (1974) pp. 113-168, here p. 134; Congregation for Divine Worship and the Discipline of the Sacraments, *Direttorio supietà popolare e Liturgia*, 17 December 2001.
- [104] Pope John Paul II, Apostolic Letter, *Rosarium Virginis Mariae*, 16 October 2002: AAS 95 (2003) pp. 5-36.
- [105] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 586-587.
- [106] Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction, *Varietates legitimae*, n. 22: AAS 87 (1995) p. 297.
- [107] Cf. Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.
- [108] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 29: AAS 95 (2003) p. 453; cf. Fourth Lateran Ecumenical Council, 11-30 November 1215, Chapter I: DS 802; Ecumenical Council of Trent, Session XXIII, 15 July 1563, Doctrine and Canons on Sacred Order, Chapter 4: DS 1767-1770; Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.
- [109] Cf. *Code of Canon Law*, can. 230 § 2; cf. also the Missale Romanum, Institutio Generalis, n. 97.
- [110] Cf. Missale Romanum, General Instruction, n. 109.
- [111] Cf. Pope Paul VI, Apostolic Letter (Motu Proprio) *Ministeria quaedam*, 15 August 1972, nn. VI-XII; Pontificale Romanum *ex decreto sacrosancti oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum*, De institutione lectorum et acolythorum, de admissione inter candidatos ad diaconatum et presbyteratum, de sacro caelibatu amplectendo, editio typica, 3 December 1972, Typis Polyglottis Vaticanis, 1973, p. 10: AAS 64 (1972) pp. 529-534, here pp. 532-533; *Code of Canon Law*, can. 230 §1; Missale Romanum, Institutio Generalis, nn. 98-99, 187-193.
- [112] Cf. Missale Romanum, Institutio Generalis, nn. 187-190, 193; *Code of Canon Law*, can. 230 §2-3.
- [113] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 24; S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, nn. 2 and 18: AAS 72 (1980) pp. 334, 338; Missale Romanum, Institutio Generalis, nn. 101, 194-198; *Code of Canon Law*, can 230 §2-3.
- [114] Cf. Missale Romanum, Institutio Generalis, nn. 100-107.
- [115] *Ibidem*, n. 91; cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 28.
- [116] Cf. Pope John Paul II, Allocution to the Conference of Bishops of the Antilles, 7 May 2002, n. 2: AAS 94 (2002) pp. 575-577; Post-Synodal Apostolic Exhortation, *Christifideles laici*, 30 December 1988, n. 23: AAS 81 (1989) pp. 393-521, here pp. 429-431; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, 15 August 1997, Theological Principles, n. 4: AAS 89 (1997) pp. 860-861.
- [117] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 19.
- [118] S. Congregation for Divine Worship, Instruction, *Immensae caritatis*, 29 January 1973: AAS 65 (1973) p. 266.
- [119] Cf. S. Congregation of Rites, Instruction, *De Musica sacra*, 3 September 1958, n. 93c: AAS 50 (1958) p. 656.
- [120] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 11 July 1992: AAS 86 (1994) pp. 541-542; Congregation for Divine Worship and the Discipline of the Sacraments, Letter to the Presidents of Conferences of Bishops on the liturgical service of laypersons, 15 March 1994: *Notitiae* 30 (1994) pp. 333-335, 347-348.
- [121] Cf. Pope John Paul II, Apostolic Constitution, *Pastor Bonus*, art. 65: AAS 80 (1988) p. 877.
- [122] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 11 July 1992: AAS 86 (1994) pp. 541-542; Congregation for Divine Worship and the Discipline of the Sacraments, Letter to the Presidents of the Conferences of Bishops concerning the liturgical service of laypersons, 15 March 1994: *Notitiae* 30 (1994) pp. 333-335, 347-348; Letter to a Bishop, 27 July 2001: *Notitiae* 38 (2002) 46-54.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

- [123] Cf. *Code of Canon Law*, can. 924 §2; *Missale Romanum, Institutio Generalis*, n. 320.
- [124] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, *Dominus Salvator noster*, 26 March 1929, n. 1: AAS 21 (1929) pp. 631-642, here p. 632.
- [125] Cf. *ibidem*, n. II: AAS 21 (1929) p. 635.
- [126] Cf. *Missale Romanum, Institutio Generalis*, n. 321.
- [127] Cf. Lk 22,18; *Code of Canon Law*, can. 924 §§ 1, 3; *Missale Romanum, Institutio Generalis*, n. 322.
- [128] Cf. *Missale Romanum, Institutio Generalis*, n. 323.
- [129] Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, n. 13, AAS 81 (1989)
- [130] S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 5: AAS 72 (1980) pp. 335.
- [131] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452; *Missale Romanum, Institutio Generalis*, n. 147; S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 4: AAS 62 (1970) p. 698; S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 4: AAS 72 (1980) p. 334.
- [132] *Missale Romanum, Institutio Generalis*, n. 32.
- [133] *Ibidem*, n. 147; cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452; cf. also Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 4: AAS 72 (1980) pp. 334-335.
- [134] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 39: AAS 95 (2003) p. 459.
- [135] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 2b: AAS 62 (1970) p. 696.
- [136] Cf. *Missale Romanum, Institutio Generalis*, nn. 356-362.
- [137] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 51.
- [138] *Missale Romanum, Institutio Generalis*, n. 57; cf. Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, n. 13: AAS 81 (1989) p. 910; Congregation for the Doctrine of the Faith, Declaration, *Dominus Iesus*, on the unicity and salvific universality of Jesus Christ and the Church, 6 August 2000: AAS 92 (2000) pp. 742-765.
- [139] *Missale Romanum, General Instruction*, n. 60.
- [140] Cf. *ibidem*, nn. 59-60.
- [141] Cf., e.g., *Rituale Romanum, ex decreto sacrosancti Oecumenici Concilii Vaticani II renovatum, auctoritate Pauli Pp. VI editum Ioannis Pauli Pp. II cura recognitum*: Ordo celebrandi Matrimonium, editio typica altera, 19 March 1990, Typis Polyglottis Vaticanis 1991, n. 125; Roman Ritual, renewed by decree of the Second Vatican Ecumenical Council and promulgated by authority of Pope Paul VI: Order for Anointing of the Sick and for their Pastoral Care, *editio typica*, 7 December 1972, Vatican Polyglot Press, 1972, n. 72.
- [142] Cf. *Code of Canon Law*, can 767 §1.
- [143] Cf. *Missale Romanum, Institutio Generalis*, n. 66; cf. also the *Code of Canon Law*, can. 6, §1, 2; also can. 767 §1, regarding which other noteworthy prescriptions may be found in Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 1: AAS 89 (1997) p. 865.
- [144] *Missale Romanum, Institutio Generalis*, n. 66; cf. also the *Code of Canon Law*, can 767 §1.
- [145] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 §1: AAS 89 (1997) p. 865; cf. also the *Code of Canon Law*, can. 6 §1, 2; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 20 June 1987: AAS 79 (1987) p. 1249.
- [146] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 1: AAS 89 (1997) pp. 864-865.
- [147] Cf. Ecumenical Council of Trent, Session XXII, 17 September 1562, on the Most Holy Sacrifice of the Mass, Chapter 8: DS 1749; *Missale Romanum, Institutio Generalis*, n. 65.
- [148] Cf. Pope John Paul II, Allocution to a number of Bishops from the United States of America who had come to Rome for a visit “ad Limina Apostolorum”, 28 May 1993, n. 2: AAS 86 (1994) p. 330.
- [149] Cf. *Code of Canon Law*, can. 386 §1.
- [150] Cf. *Missale Romanum, Institutio Generalis*, n. 73.
- [151] Cf. *ibidem*, n. 154.
- [152] Cf. *ibidem*, nn. 82, 154.
- [153] Cf. *ibidem*, n. 83.
- [154] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 5: AAS 62 (1970) p. 699.
- [155] Cf. *Missale Romanum, Institutio Generalis*, nn. 83, 240, 321.
- [156] Cf. Congregation For the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 §2: AAS 89 (1997) p. 865.
- [157] Cf. especially the General Instruction of the Liturgy of the Hours, nn. 93-98; Roman Ritual, revised by decree of the Second Vatican Ecumenical Council and published by authority of Pope John Paul II: Book of Blessings, editio typica, 31 May 1984, General Introduction, n. 28; Order of Crowning an Image of the Blessed Virgin Mary, editio typica, 25 March 1981, nn. 10 and 14; S. Congregation for Divine Worship, Instruction, on Masses with Particular Groups, *Actio pastoralis*, 15 May 1969: AAS 61 (1969) pp. 806-811; Directory for Masses with Children, *Pueros baptizatos*, 1 November 1973: AAS 66 (1974) pp. 30-46; *Missale Romanum, Institutio Generalis*, n. 21.
- [158] Cf. Pope John Paul II, Apostolic Letter (Motu Proprio), *Misericordia Dei*, 7 April 2002, n. 2: AAS 94 (2002) p. 455; Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Response to Dubium: *Notitiae* 37 (2001) pp. 259-260.
- [159] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 9: AAS 62 (1970) p. 702.
- [160] Ecumenical Council of Trent, Session XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 2: DS 1638; cf. Session XXII, 17 September 1562, On the Most Holy Sacrifice of the Mass, Chapters 1-2: DS 1740, 1743; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 560.
- [161] Cf. *Missale Romanum, Ordo Missae*, n. 4, p. 505.
- [162] *Missale Romanum, Institutio Generalis*, n. 51.
- [163] Cf. *1 Cor II*: 28.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

- [164] Cf. *Code of Canon Law*, can. 916; cf. Ecumenical Council of Trent, Session XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 7: DS 1646-1647; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 36: AAS 95 (2003) pp. 457-458; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 561.
- [165] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 42: AAS 95 (2003) p. 461.
- [166] Cf. *Code of Canon Law*, n. 844 § 1; Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, nn. 45-46: AAS 95 (2003) pp. 463-464; cf. also Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, nn. 130-131: AAS 85 (1993) 1039-1119, here p. 1089.
- [167] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 46: AAS 95 (2003) pp. 463-464.
- [168] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 561.
- [169] Cf. *Code of Canon Law*, can. 914; S. Congregation for the Discipline of the Sacraments, Declaration, *Sanctus Pontifex*, diei 24 maii 1973: AAS 65 (1973) p. 410; S. Congregation for the Sacraments and Divine Worship and S. Congregation for the Clergy, Letter to the Presidents of the Bishops' Conferences. Episcoporum, *In quibusdam*, 31 March 1977: *Enchiridion Documentorum Instaurationis Liturgicae*, II, pp. 142-144; S. Congregation for the Sacraments and Divine Worship and S. Congregation for the Clergy, Response to dubium, 20 May 1977: AAS 69 (1977) p. 427.
- [170] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, 31 May 1998, nn. 31-34: AAS 90 (1998) pp. 713-766, here pp. 731-734.
- [171] Cf. *Code of Canon Law*, can. 914.
- [172] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55.
- [173] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 31: AAS 59 (1967) p. 558; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 1 June 1988: AAS 80 (1988) p. 1373.
- [174] *Missale Romanum*, Institutio Generalis, n. 85.
- [175] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 31: AAS 59 (1967) p. 558; *Missale Romanum*, Institutio Generalis, nn. 85, 157, 243.
- [176] Cf. *Missale Romanum*, Institutio Generalis, n. 160.
- [177] *Code of Canon Law*, can. 843 § 1; cf. can. 915.
- [178] Cf. *Missale Romanum*, Institutio Generalis, n. 161.
- [179] Congregation for Divine Worship and the Discipline of the Sacraments, Dubium: *Notitiae* 35 (1999) pp. 160-161.
- [180] Cf. *Missale Romanum*, Institutio Generalis, n. 118.
- [181] *Ibidem*, n. 160.
- [182] Cf. *Code of Canon Law*, can. 917; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to Dubium, 11 July 1984: AAS 76 (1984) p. 746.
- [183] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; *Missale Romanum*, General Instruction, nn. 158-160, 243-244, 246.
- [184] Cf. *Missale Romanum*, Institutio Generalis, nn. 237-249; cf. also nn. 85, 157.
- [185] Cf. *ibidem*, n. 283a.
- [186] Cf. Ecumenical Council of Trent, Session XXI, 16 July 1562, Decree on Eucharistic Communion, Chapters 1-3: DS 1725-1729; Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; *Missale Romanum*, Institutio Generalis, nn. 282-283.
- [187] Cf. *Missale Romanum*, Institutio Generalis, n. 283.
- [188] Cf. *ibidem*.
- [189] Cf. S. Congregation for Divine Worship, Instruction, *Sacramentali Communionem*, 29 June 1970: AAS 62 (1970) p. 665; Instruction, *Liturgicae instaurationes*, n. 6a: AAS 62 (1970) p. 699.
- [190] *Missale Romanum*, Institutio Generalis, n. 285a.
- [191] *Ibidem*, n. 245.
- [192] Cf. *ibidem*, nn. 285b and 287.
- [193] Cf. *ibidem*, nn. 207 and 285a.
- [194] Cf. *Code of Canon Law*, can. 1367.
- [195] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 3 July 1999: AAS 91 (1999) p. 918.
- [196] Cf. *Missale Romanum*, Institutio Generalis, nn. 163, 284.
- [197] *Code of Canon Law*, can. 932 § 1; S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 9: AAS 62 (1970) p. 701.
- [198] *Code of Canon Law*, can. 904; cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 3; Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, n. 13; cf. also Ecumenical Council of Trent, Session XXII, 17 September 1562, On the Most Holy Sacrifice of the Mass, Chapter 6: DS 1747; Pope Paul Pp. VI, Encyclical Letter *Mysterium fidei*, 3 September 1965: AAS 57 (1965) pp. 753-774, here pp. 761-762; cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 11: AAS 95 (2003) pp. 440-441; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 44: AAS 59 (1967) p. 564; *Missale Romanum*, Institutio Generalis, n. 19.
- [199] Cf. *Code of Canon Law*, can. 903; *Missale Romanum*, Institutio Generalis, n. 200.
- [200] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 36 § 1; *Code of Canon Law*, can. 928.
- [201] Cf. *Missale Romanum*, Institutio Generalis, n. 114.
- [202] Pope John Paul II, Apostolic Letter *Dies Domini*, n. 36: AAS 90 (1998) p. 735; cf. also S. Congregation of Rites, Instruction *Eucharisticum mysterium*, n. 27: AAS 59 (1967) p. 556.
- [203] Cf. Pope John Paul II, Apostolic Letter *Dies Domini*, esp. n. 36: AAS 90 (1998) pp. 713-766, here pp. 735-736; S. Congregation for Divine Worship, Instruction *Actio pastoralis*: AAS 61 (1969) pp. 806-811.
- [204] Cf. *Code of Canon Law*, can. 905, 945-958; cf. Congregation for the Clergy, Decree, *Mos iugiter*, 22 February 1991: AAS 83 (1991), pp. 443-446.
- [205] Cf. *Missale Romanum*, Institutio Generalis, nn. 327-333.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

[206] Cf. *ibidem*, n. 332.

[207] Cf. *ibidem*, n. 332; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction, *Inaestimabile donum*, n. 16: AAS 72 (1980) p. 338.

[208] Cf. Missale Romanum, Institutio Generalis, n. 333; Appendix IV. *Ordo benedictionis calicis et patenae intra Missam adhibendus*, pp. 1255-1257; Pontificale Romanum *ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum*, Ordo Dedicacionis ecclesiae et altaris, editio typica, diei 29 maii 1977, Typis Polyglottis Vaticanis, 1977, cap. VII, pp. 125-132.

[209] Cf. Missale Romanum, Institutio Generalis, nn. 163, 183, 192.

[210] *Ibidem*, n. 345.

[211] *Ibidem*, n. 335.

[212] Cf. *ibidem*, n. 336.

[213] Cf. *ibidem*, n. 337.

[214] Cf. *ibidem*, n. 209.

[215] Cf. *ibidem*, n. 338.

[216] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae Instaurationes*, n. 8c: AAS 62 (1970) p. 701.

[217] Cf. Missale Romanum, Institutio Generalis, n. 346g.

[218] *Ibidem*, n. 114 cf. nn. 16-17.

[219] S. Congregation for Divine Worship, Decree, *Eucharistiae sacramentum*, 21 June 1973: AAS 65 (1973) 610.

[220] Cf. *ibidem*.

[221] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 54: AAS 59 (1967) p. 568; Instruction, *Inter Oecumenici*, 26 September 1964, n. 95: AAS 56 (1964) pp. 877-900, here p. 898; Missale Romanum, Institutio Generalis, n. 314.

[222] Cf. Pope John Paul II, Letter, *Dominicae Cenae*, n. 3: AAS 72 (1980) pp. 117-119; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 53: AAS 59 (1967) p. 568; *Code of Canon Law*, can. 938 § 2; Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, *Introduction*, n. 9; Missale Romanum, Institutio Generalis, nn. 314-317.

[223] Cf. *Code of Canon Law*, can. 938 §§ 3-5.

[224] S. Congregation for the Discipline of the Sacraments, Instruction, *Nulla unquam*, diei 26 maii 1938, n. 10d: AAS 30 (1938), pp. 198-207, here p. 206.

[225] Cf. Pope John Paul II, Apostolic Letter (Motu Proprio), *Sacramentorum sanctitatis tutela*, 30 April 2001: AAS 93 (2001) pp. 737-739; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.

[226] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, nn. 26-78.

[227] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.

[228] Cf. Ecumenical Council of Trent., Sessio XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 5: DS 1643; Pius Pp. XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 569; Pope Paul Pp. VI, Encyclical Letter *Mysterium Fidei*, 3 September 1965: AAS 57 (1965) pp. 751-774, here 769-770; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 3f: AAS 59 (1967) p. 543; S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 20: AAS 72 (1980) p. 339; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.

[229] Cf. *Heb* 9:11; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 3: AAS 95 (2003) p. 435.

[230] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) p. 450.

[231] Pope Paul. VI, Encyclical Letter *Mysterium fidei*: AAS 57 (1965) p. 771.

[232] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.

[233] *Code of Canon Law*, can. 937.

[234] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.

[235] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, nn. 82-100; Missale Romanum, Institutio Generalis, n. 317; *Code of Canon Law*, can. 941 § 2.

[236] Pope John Paul II, Apostolic Letter, *Rosarium Virginis Mariae*, diei 16 octobris 2002: AAS 95 (2003) pp. 5-36; here n. 2, p. 6.

[237] Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Letter of the Congregation, 15 January 1997: *Notitiae* 34 (1998) pp. 506-510; Apostolic Penitentiary, Letter to a Priest, 8 March 1996: *Notitiae* 34 (1998) p. 511.

[238] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 61: AAS 59 (1967) p. 571; Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, n. 83; Missale Romanum, Institutio Generalis, n. 317; *Code of Canon Law*, can. 941 § 2.

[239] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, n. 94.

[240] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, art. 65: AAS 80 (1988) p. 877.

[241] *Code of Canon Law*, can. 944 § 2; cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, *Introduction*, n. 102; Missale Romanum, Institutio Generalis, n. 317.

[242] *Code of Canon Law*, can. 944 § 1; cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, *Introduction*, nn. 101-102; Missale Romanum, Institutio Generalis, n. 317.

[243] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439

[244] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, *Introduction*, n. 109.

[245] Cf. *ibidem*, nn. 109-112.

[246] Cf. Missale Romanum, In sollemnitate sanctissimi Corporis et Sanguinis Christi, *Collecta*, p. 489.

[247] Cf. Congregation for the Clergy, and others, Instruction, *Ecclesiae de mysterio*, Theological Principles, n. 3: AAS 89 (1997) p. 859.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

- [248] Cf. *Code of Canon Law*, can. 900 § 1; cf. Fourth Lateran Ecumenical Council, 11-30 November 1215, Chapter I: DS802; Pope Clement VI, Letter to Mekhitar, Catholicos of the Armenians, *Super quibusdam*, 29 September 1351: DS 1084; Ecumenical Council of Trent, Sessio XXIII, 15 July 1563, Doctrine and Canons on Sacred Orders., Chapter 4: DS 1767-1770; Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.
- [249] Cf. *Code of Canon Law*, can. 230 § 3; Pope John Paul II, Allocution during a Symposium concerning the collaboration of laypersons in the pastoral ministry of Priests, 22 April 1994, n. 2: *L'Osservatore Romano*, 23 April 1994; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Prooemium: AAS 89 (1997) pp. 852-856.
- [250] Cf. Pope John Paul II, Encyclical Letter, *Redemptoris missio*, nn. 53-54: AAS 83 (1991) pp. 300-302; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Prooemium: AAS 89 (1997) pp. 852-856.
- [251] Cf. Second Vatican Ecumenical Council, Decree on the Missionary Activity of the Church, *Ad gentes*, 7 December 1965, n. 17; Pope John Paul II, Encyclical Letter *Redemptoris missio*, n. 73: AAS 83 (1991) p. 321.
- [252] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 2: AAS 89 (1997) p. 872.
- [253] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 32: AAS 95 (2003) p. 455.
- [254] Cf. *Code of Canon Law*, can. 900 § 1.
- [255] Cf. *ibidem*, can. 910 § 1; cf. also Pope John Paul II, Letter, *Dominicae Cenae*, n. 11: AAS 72 (1980) p. 142; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 1: AAS 89 (1997) pp. 870-871.
- [256] Cf. *Code of Canon Law*, can. 230 § 3.
- [257] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, *Immensae caritatis*, prooemium: AAS 65 (1973) p. 264; Pope Paul VI, Apostolic Letter (Motu Proprio), *Ministeria quaedam*, 15 August 1972: AAS 64 (1972) p. 532; Missale Romanum, Appendix III: Ritus ad deputandum ministrum sacrae Communionis ad actum distribuendae, p. 1253; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 1: AAS 89 (1997) p. 871.
- [258] S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 10: AAS 72 (1980) p. 336; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 11 July 1984: AAS 76 (1984) p. 746.
- [259] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, *Immensae caritatis*, n. 1: AAS 65 (1973) pp. 264-271, here pp. 265-266; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Responsio ad propositum dubium, 1 June 1988: AAS 80 (1988) p. 1373; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 2: AAS 89 (1997) p. 871.
- [260] Cf. *Code of Canon Law*, can. 767 § 1.
- [261] Cf. *ibidem*, can. 766.
- [262] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 2 §§ 3-4: AAS 89 (1997) p. 865.
- [263] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, esp. nn. 31-51: AAS 90 (1998) pp. 713-766, here pp. 731-746; Pope John Paul II, Apostolic Letter, *Novo Millennio in eunte*, diei 6 ianuarii 2001, nn. 35-36: AAS 93 (2001) pp. 290-292; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 41: AAS 95 (2003) pp. 460-461.
- [264] Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, n. 6; cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, nn. 22, 33: AAS 95 (2003) pp. 448, 455-456.
- [265] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 26: AAS 59 (1967) pp. 555-556; Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, 2 June 1988, nn. 5 and 25: *Notitiae* 24 (1988) pp. 366-378, here pp. 367, 372.
- [266] Cf. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, n. 18: *Notitiae* 24 (1988) p. 370.
- [267] Cf. Pope John Paul II, Letter, *Dominicae Cenae*, n. 2: AAS 72 (1980) p. 116.
- [268] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, n. 49: AAS 90 (1998) p. 744; Encyclical Letter, *Ecclesia de Eucharistia*, n. 41: AAS 95 (2003) pp. 460-461; *Code of Canon Law*, cann. 1246-1247.
- [269] Cf. *Code of Canon Law*, can. 1248 § 2; Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, nn. 1-2: *Notitiae* 24 (1988) p. 366.
- [270] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 33: AAS 95 (2003) pp. 455-456.
- [271] Cf. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, n. 22: *Notitiae* 24 (1988) p. 371.
- [272] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 30: AAS 95 (2003) pp. 453-454; cf. also Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, 25 March 1993, n. 115: AAS 85 (1993) pp. 1039-1119, here p. 1085.
- [273] Cf. Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, n. 115: AAS 85 (1993) p. 1085.
- [274] Cf. *Code of Canon Law*, can. 292; Pontifical Council for the Interpretation of Legislative Texts, Declaration de recta interpretatione can. 1335, secundae partis, C.I.C., 15 May 1997, n. 3: AAS 90 (1998) p. 64.
- [275] Cf. *Code of Canon Law*, cann. 976; 986 § 2.
- [276] Cf. Pontifical Council for the Interpretation of Legislative Texts, Declaratio de recta interpretatione can. 1335, secundae partis, C.I.C., 15 May 1997, nn. 1-2: AAS 90 (1998) pp. 63-64.
- [277] As regards Priests who have obtained the dispensation from celibacy, cf. S. Congregation for the Doctrine of the Faith, Normae de dispensatione a sacerdotali caelibatu ad instantiam partis, *Normae substantiales*, 14 October 1980, art. 5; cf. also Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 5: AAS 89 (1997) p. 865.
- [278] St Thomas Aquinas, *Summa Theol.*, II, 2, q. 93, a. 1.
- [279] Cf. Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, n. 15: AAS 81 (1989) p. 911; cf. also Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 15-19.

## Guidelines for Extraordinary Ministers of Holy Communion at Shrine of the True Cross Church

- [280] Cf. Pope John Paul II, Apostolic Letter (Motu Proprio), *Sacramentorum sanctitatis tutela*: AAS 93 (2001) pp. 737-739; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [281] Cf. *Code of Canon Law*, can. 1367; Pontifical Council for the Interpretation of Legislative Texts, Responsio ad propositum dubium, 3 July 1999: AAS 91 (1999) p. 918; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [282] Cf. *Code of Canon Law*, can. 1378 § 2 n. 1 et 1379; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [283] Cf. *Code of Canon Law*, can. 908 et 1365; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [284] Cf. *Code of Canon Law*, can. 927; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [285] *Code of Canon Law*, can. 387.
- [286] *Ibidem*, can. 838 § 4.
- [287] *Ibidem*, can. 392.
- [288] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, art. 52: AAS 80 (1988) p. 874.
- [289] Cf. *ibidem*, n. 63: AAS 80 (1988) p. 876.
- [290] Cf. *ibidem*, can. 1417 § 1.
- [291] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 24: AAS 95 (2003) p. 449.
- [292] Cf. *ibidem*, nn. 53-58: AAS 95 (2003) pp. 469-472.
- [293] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 14; cf. also nn. 11, 41, et 48.
- [294] Cf. S. Thomas Aquinas, *Summa Theol.*, III, q. 64, a. 9 ad 1.
- [295] Cf. *Missale Romanum*, Institutio Generalis, n. 24.